

# PENTECOSTAL HERALD

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## A GOOD WORD TO AN EARNEST SEEKER.

By The Editor.

**Y**OU have been seeking for quite awhile for full salvation and you have become tired. You are discouraged. You are beginning to say, "It is not for me." I once thought that of myself. You will make no progress while in that state of mind. It is for you. I grant you, that it is a little strange that you should have sought so long and so earnestly and yet have failed to obtain the perfect love which casteth out fear. There is a difficulty somewhere, and you may be sure the difficulty is with yourself.

\* \* \* \*

You are clearly justified. You have been a grievous sinner; yes, I understand that, but you have had deep repentance, genuine, godly sorrow. I am glad that is true. These days many people profess salvation who have known very little of true repentance. You have experienced pardon. You have had the witness of the Spirit that your sins were all forgiven. There is no question on this subject. I am very glad of this. This is quite important. You are sure of these facts. Hold on very tenaciously to this state of grace. The Kingdom of Heaven in a mustard-seed form is worth more than all the world.

\* \* \* \*

One other matter: You are not a backslider. You love the Lord, you love the Bible, you delight in its law and its Gospel. You read it with helpfulness. You love to pray, not always as you wish you might, nevertheless you could not consent for a moment to give up prayer. Very well. You have maintained your Christian integrity and while your heart is not aflame with holy love, nevertheless you can say, "My heart is fixed;" nothing shall drive you away from your purpose to serve God. There are sometimes lapses, evil thoughts, uprisings of unholy temper; do not let this discourage you. This is quite common among the Lord's children. This is one of the proofs of your great need of an additional work of grace.

\* \* \* \*

In seeking the baptism with the Holy Ghost in his sanctifying power you must have faith that the Lord Jesus is able to save from all sin; that he is willing to save from all sin. It is unthinkable that he is lacking in either one of these particulars. He is both able and willing. Let there be no question on this subject; no doubting; settle this forever. Now a word about your consecration: You have been saying, "Thy Kingdom come, Thy will be done." You have said this in a sort of general way, perhaps without much thought of just what you were saying. Now say it with reference to yourself: "Thy kingdom come, Thy will be done" in

me and with me. This is involved in your consecration. Let it be understood in your own mind and in Heaven that you are perfectly willing for God to set up his kingdom in you, to reign gloriously and rule absolutely in your inner life and outer affairs. Do not hesitate—God will do to trust. He is all-wise. Deposit yourself, your family, your past, present and future, in the great savings bank of God's eternal power and will. Let your consecration be without reservation. Shout it up and down in the center of your soul, "Thy will be done." When your consecration is complete faith will be easy. There is large faith in consecration. When you can trust God absolutely with yourself, you can trust him for yourself. Stop your struggling and wrestling and believe that the Christ who was willing to die on the cross for you, is both able and willing to save you from all sin. Believe that "the blood of Jesus Christ his Son cleanseth you from all sin," and keep on believing. Do not be satisfied without a blessed consciousness that, "Tis done, the great transaction's done."

### Open Letters to

John D. Rockefeller, Jr.,  
On Christian Education.

No. III.

My dear Mr. Rockefeller:

**F**OLLOWING up the line of thought contained in my previous letters with regard to Christian Education, it seems to me that we are facing some very stubborn facts. "To be or not to be—that's the question." Can we exist as a republic under the control and direction of a democratic people without Christian education?

Recent tragic events among the nations force upon us the facts not only that if we would exist with our free institutions and the sacred preservation of life and property moving up the highway of true progress, we must educate and our education must be Christian. There must be the recognition of God; obedience to his laws and submission to his will, as revealed in the Bible, and there must be faith in Christ as the one and only Saviour of men and a devout practice of the teachings of Christ as contained in the New Testament.

On one occasion Jesus said, "Why call ye me Lord, Lord, and do not the things which I say?" Again he said, "If ye love me, keep my commandments." A mere profession of religion will make no headway in the solution of our many political, economic and so-

cial problems. The true spirit of the Gospel must dominate the hearts and lives of men.

There is a very profound and suggestive passage found in the last public address of David to the Israelitish people. It reads as follows:

"Now therefore in the sight of all Israel, the congregation of the Lord, and the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave it for an inheritance for your children after you forever."

It will be remembered that the Israelites failed to obey this command of David and that directly their hillsides were covered with the tents of their pagan enemy and their valleys trembled under the charge of the chariots of their victorious foes and, carried into captivity, they hung their harps forever silent on the weeping willows of Babylon. The history of Israel illustrates the fact that the people who violate the laws of God and refuse his mercy may expect his judgments.

The tremendous forces of science are in the hands of men who in many instances are very dangerous. Their heads have been educated and their hearts have been neglected. Not long since, an anarchist boasted that he could place an explosive in the Loop at Chicago, set it with a time clock and be five hundred miles away before it was discharged and that it would have the power to wreck millions of property and destroy hundreds if not thousands of lives. The threat of this man is very suggestive. If men are educated to know the tremendous force in nature, they certainly should be taught to fear God and keep his commandments, and to love their fellow-men.

We have quite a population in the world today, not a few of whom exist in these United States who are of the same spirit of the unjust judge who boasted that he "feared not God, nor regarded man." These are certainly undesirable citizens. They are a menace to the welfare and safety of the republic. Suppose we had an organized army of such men with cannon that could project shells seventy-five miles and annihilate a whole square of a modern city, and airships with poison gas that could not only depopulate a community, but destroy vegetation, burn, wither and poison the very earth. The progress of modern science is a very serious menace to our civilization if science becomes the antagonist and enemy of our Christian religion.

It is very clear to my mind that we have reached a period when human progress will soon become impossible without the illumina-

(Continued on page 4).



# REVIVAL BLESSINGS.

Rev. G. W. Ridout, D. D., Corresponding Editor.



N eminent writer on "Revivals—their Laws and Leaders," says: "Every revival when it appears discovers to the church its spiritual decay, its worldliness and the insincerity of its witness,"

and sets forth the following works and blessedness of religious revivals as follows:

1. Vast energies hitherto slumbering are awakened and new forces burst into being.

2. Its tide rolls in from an unseen continent and moves with a gathering momentum which nothing can resist.

3. The true revival is characterized by an extraordinary swiftness with which it spreads.

4. Every revival movement sees an awakening in the individual and in the church of a deep sense of sin.

5. There is a wonderful outburst of joy showing itself in new songs and jubilant hearts.

6. Revivals profoundly affect large masses of the community.

Bishop Berry, of Philadelphia, recently sounded a trumpet note for another revival of religion. The good Bishop says:

"What America most needs is a country-wide revival of pure and undefiled religion. The world war was more demoralizing to the morality of the country than we realize. Violation of law is less shocking than it used to be. Personal impurity is tolerated as it was not tolerated a few years ago.

"Moral standards have been lowered. The church has lost much of its zeal and self-sacrifice. It needs to be quickened and vitalized, and nothing will do that like the coming of a great spiritual awakening, which we are accustomed to call a revival of religion.

"In saying that I do not sound a pessimistic note, for I am no pessimist. My faith in God and goodness, in the church, its objectives and its ultimate victories, is stronger than ever. But the spiritual achievements for which all good people hope and pray will be hastened by the coming to all denominations of an intensified spiritual life and renewal of spiritual activity.

"That revival should start in 30,000 glowing services," Bishop Berry said, "And it must not cease until its vitalizing power has been carried everywhere. There is no other panacea for the unrest and trouble of the world. Religion is the only hope of civilization.

"We have succeeded astonishingly in gathering funds for our missionary and educational enterprises. Methodism is doing great things these days. We are founding great educational centers. We are multiplying hospitals and orphanages and homes for the aged. We are placing splendid emphasis on all forms of humanitarian endeavor. We are building churches at an unprecedented rate.

"Shall we not now succeed even more wonderfully in an effort to bring to the church a genuine, Spirit-wrought revival of religion—a revival that will arouse, vitalize, empower and equip modern Methodism for the most aggressive and fruitful spiritual advance that we have undertaken in all the years?"

That was a wonderful revival they had at Princeton University in 1876. Dr. Milburn writing about it in the *Christian Advocate* of Nov. 1, 1900, says:

"Sometimes these meetings would continue till midnight. One night I remember distinctly I left a meeting about 12:30 a. m., and on my way to my room in town, trudging through a blinding snowstorm. I heard the joyous voices of my classmates, whom I

had just left in a room on the top floor of one of the colleges, singing, 'What shall the harvest be?' One of the honor men of our class had been converted that night, a youth who is now a distinguished educator in the South, and a leader in the councils of the Church in which he has a national reputation as a preacher of the Gospel.

"There was little formality in the conduct of these private prayer meetings. Scripture reading, earnest, simple exposition and exhortation, testimony from new converts, hearty singing of the Moody and Sankey 'Gospel Hymns,' all swept along on a high tide of religious fervor, made up the services. Presbyterians were largely in the majority; Baptists, Methodists, Episcopalians, and others were in the company; but in these meetings none asked, 'To what Church do you belong?' In the private meetings everyone knelt in prayer.

"Sometimes the door of the room would be burst open by an excited student, a messenger from another meeting, who would announce that a certain student, perhaps a well-known athlete or leading student, had 'come out for Christ,' and there would be great rejoicing. There was no stiffness, little formality, but much genuine earnestness.

"Individual, hand-to-hand work was constant, thus every man was reached. Recitations and lectures were not interrupted, but I have always suspected that the professors, who themselves were deeply moved, gave the students better marks for our recitations in those days than we deserved. Not a single 1876 man failed to pass his 'finals,' so the professors reported.

"Had Moody not been filled with his high mission he would have felt awkward when, Sunday morning, at 8:30, he preached to the students and professors in the old chapel. Moody's text was, 'There is no difference: for all have sinned, and come short of the glory of God.' (Rom. 3:22, 23). He knew how critical his audience was. Mr. Sankey afterward said that he never knew Mr. Moody to be so deliberate and so careful in his choice of words. Once when he referred to God as the 'Emperor of heaven,' he apologetically added, 'If you will permit the expression.' He was particularly emphatic in his underestimation of mere morality as a ground of hope of salvation. An illustration of the applicants for positions on the New York city police force, showing that every man, whatever his height or weight, who fell short of the requirements, by however so little, failed to secure appointment, was pointed and created a profound impression. Many young men that morning let go all trust in morality and determined to seek Jesus as their only hope of salvation.

"Twenty were converted at this chapel service, and one hundred arose for prayers, many of whom were subsequently converted. At night Mr. Moody preached in the Second Presbyterian Church. I sat beside Dr. Packard, our Latin professor, and he sung Moody and Sankey hymns out of a little five-cent book I loaned him. This book I still read. Mr. Moody was at his best, for his audience was a mixed one—students, professors, and townspeople.

"His good sense was shown that evening. The church became insufferably hot before the service was well under way. He called for all the windows to be opened and the people to stand up, so that the draught might not strike on their heads and necks, meanwhile calling for a song. In two or three minutes the room was full of pure air, the windows were then closed, and the people in comfort listened to the sermon.

"Mr. Moody had to leave Monday morning

at 9:30 o'clock. No arrangements had been made for a meeting Monday morning. It had been thought impracticable to undertake such an arrangement, but so great was the desire to hear him again that at the close of the Sunday night meeting a request was made for a short service at eight o'clock Monday morning, and the meeting was announced. During Sunday night it rained and snowed. When Monday morning dawned the streets were full of slush and mud, and the rain was still coming down. Would anyone be at the church? I suppose everybody asked the same question, even the farmer, his son, his daughter, living six or seven miles out in the country, for when the chapel bell ceased ringing for the service the church was full of people, professors, students, and country-men. The power of God was felt by everyone. Mr. Sankey, who had charmed everybody with his consecrated voice, sang, 'Almost persuaded' with strange effect. Coming to the last line of the last stanza, 'Almost, but lost,' when the audience expected him to sing the complete line he sang clearly and with earnestness, 'Almost,' and then his hands and voice rested. The silence was awful. Through the hearts of the people, like the tones of a funeral bell, sounded the unsung words—'but lost.' One young lady, for several years previously a Church member, hitherto proud of her intelligent and consistent observance of all the outward forms of morality and refinement, as well as the strict compliance with the regulations and responsibilities of Church membership, acknowledged to me, a few hours after the close of that morning service, that that silence and the last words of the song convicted her of the emptiness of her life and the vanity of her hope, and she joyously for the first time trusted in Jesus for salvation.

"While in Princeton Mr. Moody said that the revival he found there among the students was one of the most remarkable for power and thoroughness he had ever seen. The work started in the hearts of a few earnest Christian students, and was conducted, not by experienced ministers and trained evangelists, but mainly by youths, many of whom were under twenty-one years of age. Not only in the prayer meeting, but also on the campus, on the street, in the gymnasium, the dining room, anywhere and everywhere an opportunity was presented, the boys exhorted their companions to give themselves to Christ. This was the secret of the movement. What college boys have done for Jesus college boys can do by the grace of God.

"The influence of that 1876 revival will never die. Christian workers in the ministry and elsewhere were converted in that meeting. Some who have been for a score of years working in foreign fields were constrained during that revival to consecrate their lives to foreign mission work. Letters written from college during the revival to distant points stirred the home churches, and in more than one instance gracious revivals were the result."

## Books by Bud Robinson.

Nuggets of Gold, \$1.00; Bees in Clover, \$1.00; Sunshine and Smiles, \$1.00; Honey in the Rock, \$1.00; Pitcher of Cream, \$1.00; Story of Lazarus, \$1.00; Mountain Peaks, \$1.00; My Hospital Experience, 15c; Walking with God, 10c; The King's Gold Mine, 10c; Two Sermons, 10c. Total, \$7.45. The complete set postpaid, for \$7.00.

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# Old Fashion Revivals.



Rev. J. W. Hughes, D.D.

**I**T is not merely a great religious assembly or congregation. I heard a great preacher once say, "A great assembly of people hearing the gospel, constituted a revival in itself." I did not believe that he was correct. I am sure now that he was not correct.

(2) It is not a great ingathering into the church; there are many church-joining meetings that are not revivals of religion. I joined the church in a meeting of that kind, with fifty-six other persons, and am absolutely certain, both by experience and observation, that real religion or Christianity was not obtained by a single one of the number.

(3) It is not a great preparation in the way of buildings, choir, music, great preaching and so forth. Nor is it all these combined, for I have seen the whole of the above and no revival of religion would follow. These are all well enough and are not to be despised, but they do not constitute a revival of religion.

The word "revive" comes from the Latin word "*revivere*." It means to restore, or bring again to life. There is a teaching in the world that says every man has in him a spark of God. This is absolutely false. All men have spiritual existence, as has the devil, but no spiritual life, i. e., by nature man has natural life. Ephesians 2:1. "And you hath he quickened who were dead in trespasses and sin." "Not only diseased, but dead; absolutely void of all spiritual life; and as incapable of quickening yourselves as persons literally dead."—*Wesley*. A teaching that makes all men by nature sons of God is not according to the correct interpretation of the word of God. This passage plainly teaches that the Ephesians had been quickened from a state of death, or separation from God, to a life connected with God. There never has been, and never will be, a genuine revival of religion without the old-fashioned gospel, that teaches all men by nature are sinners and are without God and hope in the world. No teaching that eliminates the supernatural power of God, will ever lead a lost sinner to God. The Bible clearly teaches, from Genesis to Revelation, the lostness of man when separated from God, and the sonship with man when he is adopted into the family of God, having been justified by repentance toward God and faith in the Lord Jesus Christ. A man is a mere creature of God as are other animals, so far as salvation is concerned, until he is quickened into spiritual life by the regenerating power of the Holy Ghost.

A New Testament or pentecostal revival produces the following results: (1) Conviction for sin (divine conviction) upon the people that man is sinful and in absolute need of the saving grace of Christ. (2) It refreshes, reinvigorates, enthuses, and edifies the saints. (3) Reclaims backsliders, of course those who once knew God, but have let him slip out of their hearts and lives. Thousands of church members, and often preachers of the gospel, have let Christ slip out of their lives, and have no conscious fellowship with God. (4) It gets believers who are living up to all the light they have, wholly sanctified or baptized with the Holy Ghost. For no man is eligible to the baptism of the Holy Ghost who is not living up to all the light that he has as God's regenerate child. (5) It adds to the church those having been saved. (6) A saved church whose business it is to get others saved, with a saved pastor whose heart longing is to feed his people and keep them in fellowship with God, and through them to lead sinners to

Christ. The Apostolic Church was so filled and led by the Holy Spirit that they daily led people to God. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." Acts 2:46-47. Or perhaps a better rendition, "those having been saved." (7) It builds up and strengthens all the interests of the Church of God. (8) It commends the Church to the thoughtful and serious world and awakens the thoughtless.

Every spiritual or normal church, not only desires, but it insists upon at least one genuine revival during the year, putting the church in a condition to get sinners to God at any time. The anti-revival preacher, or the anti-revival church, has never been, and never will be, a salvation center. The revival has always been God's normal channel through which most all men have been saved. A wide-awake pastor and a wide-awake church are never satisfied without their adding people unto the Lord. And this has a reflex influence upon both people and preacher, keeping them in constant fellowship with God and each other, and heart longings for a genuine work of grace three hundred and sixty-five days in the year, and will so commend itself that it will be "as a city set on a hill that cannot be hid."

God grant us a genuine revival, not only in the Methodist Church throughout the world, but in all evangelical churches. And if it does not hasten the coming of the Lord it will keep the Church in constant expectancy of his coming, adhering to the warning of Jesus, "Be ye also ready, for in such an hour as you think not, the Son of man cometh." This is the normal state of a Christian, of the Church of God, and surely so with a minister of the gospel. Any man who fails in pulpit or pew, to live up to this state of grace, is not only disobeying God, but risking or jeopardizing the salvation of his own soul and the souls of those committed to his charge. God pity the minister, who is supposed to be the shepherd of his flock, who will treat revivals of religion with indifference, or flippancy, and criticize the usual God-given channels through which the world is won to Christ. I would rather die now as a minister of God's gospel and a shepherd over his flock than to treat that sacred charge with indifference, and to meet God at the judgment, and have the unsaved people whom I might have helped to save, look me in the face and accuse me before the Judge of all the earth as having been recreant to my duty, both as to my obedience to the commands of God and my duties to my flock.

How is a genuine revival to be brought about? (1) By the heartfelt need, and determination to have a revival on the part of the preachers and the people at any cost. (2) By agonizing soul travail in prayer that so intensifies the soul's longing for the lost that often our physical appetites have been largely taken away from us, bringing about a spontaneous fast until God answers by fire. (3) The full co-operating of preachers with each other, and with the Church in full fellowship with God. With these conditions fully met, a genuine revival may be assured, for God is always ready and anxious to save men and to answer the petitions of his faithful consecrated children. Nothing is too hard for God.

If there ever was a time that needed a revival more than another, it is now. It is the

only hope of a solution of Church and world problems for the pulpit and the pew have largely been captured by the world, instead of capturing the world through the supernatural power and grace of God. God alone through the Church can bring order out of chaos. "To our knees" should be the slogan to the ministers of the Church of God; otherwise it will be swallowed up with paganism, and this and other so-called civilized and Christian countries, will follow in the wake of Egypt, Syria, Greece, Rome, Germany, and France; the latter two of which with the United States of America, cannot be fully classed in those countries that have been so corrupted and paganized, but to all thoughtful and well informed people, they are rapidly drifting that way. It was my privilege seventeen years ago to be in those countries which were once the most enlightened in the world, but now among the most God forsaking, and God forsaken in the civilized, not to say paganized world. We have no time to criticize the Church of God, divine inspiration, the supernaturalness in Christianity; but we need to return with hearts full of contrition, with bended knees asking God to bring back our old-fashioned, pentecostal, or second of Acts, revivals where three to five thousand souls were saved in one day. And especially to the Methodists would I appeal. Come back to the days of John Wesley, George Whitefield and their coadjutors, who preached to their thousands in the commons where, history tells us that George Whitefield preached to a hundred thousand people and ten thousands were converted under one sermon.

I have spent the most of my life in study, preaching and teaching, largely, of course, on the lines of the Bible and Methodist theology, and more or less, interspersed with moral and mental sciences. But the most heart-thrilling history of all the past, or of science or philosophy, are those wonderful pentecostal revivals. No object on earth so absorbs my thought and heart energies as to lead a soul to Christ and a believer to full salvation. I want the remnant of my life to be spent to encourage the young life to be true to God, to the old-time doctrines, experiences, methods and power that dominated the Apostolic Church and the great Wesleyan movement. By the grace of God I mean to see Mr. Wesley and his co-laborers, and the thousands that that great movement has led to Christ and to heaven, in the not distant future. And I am wearing the world as a loose garment, looking out hopefully and joyfully for the grand assembly and Church of the first-born who have gone up through many tribulations, having washed their robes and made them white in the blood of the Lamb.

## Notice.

In a recent issue of THE HERALD, Dr. Morrison had a notice of two books by Rev. W. H. Pritchett. In giving the price it was not made clear that the price quoted was for "The History of Wesley and His Century," instead of "Where Higher Criticism Fails." The latter book is \$1.50, if we mistake not, but "The History of Wesley and His Century" sells for \$3.00 postpaid. Order of Pentecostal Publishing Co., Louisville, Ky.

"Place heart by your task, and you will never feel it is hard work."

Have you read Rev. Andrew Johnson's "Twelve Striking Sermons?"



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nating power of the religion of the Lord Jesus among the great masses of our people. In a word, if our colleges and universities turn out skeptical teachers for the public schools, the entire population is in danger, yes, is almost certain to become saturated with infidelity; faith in the Bible, the fear of God, trust for salvation in the Lord Jesus will be swept away. The inevitable result can but be lawlessness, crime, bloodshed, revolution and the downfall of the nation.

The appeal for Christian Education is imperative. If we preserve the sacredness of life and the safety of property, we must educate the great mass of the rising generation and that education must be thoroughly permeated and sanctified with the teaching and spirit of the Lord Jesus. You no doubt are aware that under the guise of advanced scholarship and intellectual progress, there is creeping into many of the schools of this nation a very dangerous brand of skepticism and thousands of young people are being turned out of our colleges and universities well instructed in literature and the various branches of science, not a few of them devoted to the study of chemistry, who in these same schools have been taught that the Bible is not inspired, that there has been no sinful fall of the human race, that there is no need of a sacrificial Christ, that through untold ages man has been gradually evolving from a life-cell; that he is on the way up to a splendid physical, intellectual and moral perfection, that he does not need the Bible with its revelation or Christ with his cross of redemption. There is a very definite and powerful trend away from the traditional faith; from the teachings and beliefs that have built up the church, preserved and propagated all that is best in our civilization.

Had it occurred to you that it is quite possible that your father and yourself have unconsciously furnished the means and made large contribution to institutions of learning that are sowing the seed of doubt that will produce a harvest of riot, kindling a little fire that will burn into a national conflagration. I think it quite probable that you are doing this very thing and in some letters which follow, I will give you my reasons for thinking thus.

Respectfully yours,  
 H. C. MORRISON.

## The War Clouds in Europe



It is difficult for the most optimistic to see a silver lining to the war clouds in Europe. It is quite possible that the invasion of Germany by France may hasten the thing most dangerous to world peace—an alliance between Germany, Russia and Turkey. Such an alliance would draw to itself the Mohammedan population of the Orient. This would make a combination of forces fearful to contemplate. Turkey, as ever, lusts for blood. Russia is running mad against God and humanity. Germany is eager for revenge. The Mohammedan people of the Orient are wrought up to an excited state of religious fanaticism and only need organization and leadership to become a powerful foe to Christian civilization.

The World War closed without a decisive victory, the only kind of victory that could have meant protracted peace. It would have been far better for civilization, for Germany, and the rest of the world, if the war had been fought to a finish and indemnities fixed at a possible figure and collections arranged and made in Germany at once, as Germany collected her indemnity in France at the close of the Franco-Prussian War of 1870.

At the present moment France has the proverbial tiger by the tail; holding is difficult, but she cannot let go. For France to back down now would mean a fearful loss of prestige, both at home and abroad; not only so, but if she cannot collect the indemnities at the point of the bayonet, she cannot collect them by means of courteous notes. Such would mean only "scraps of paper."

France has crossed the Rubicon. It is to be hoped she has been wise enough not to burn the bridges behind her. Conditions may arise which would make bridges very necessary. There has not been a time, within a hundred years, when there was more distrust, hatred and unrest among the Nations of Europe than at the present time. If France makes herself strong and secure in Germany, has self-control, with patience, she may be able to win out, but she is dealing with a powerful and determined people. If the alliance should be formed, suggested at the opening of this paper, then, we may expect some of the most trying times and darkest days in modern history. It is quite probable that important events follow each other in rapid succession until the atmosphere clears or the storm breaks.

## A Correction.

In writing up a report of my visit to the Louisiana Conference at Shreveport, I said that Trinity College was located in that city. I made an awkward mistake. I should have said Centenary College. Since Dr. George Sexton became president of Centenary the school has made remarkable progress in the increase of students, the enlargement of the plant, and wide extended influence. Dr. Sexton was pastor of First Methodist Church in Shreveport for some years and has large influence with the people of that city. He was a fortunate selection for president for Centenary College. H. C. M.

## Special—Asbury College.

Asbury College begins its second Semester in finest form, with the largest enrollment in its history, and with a lot of new students. They are here from nearly every state in the Union and from across the seas. The sons and daughters of the South greet those of the North, and the East hails the West. They come from the prairies and the

cities; from the mountains and the seashore; they come to Asbury in pursuit of knowledge joined to religion, and education that is Christian, with the Bible as its chief cornerstone and Christ in the midst.

Asbury is crowded. Our chapel is too small. We had to swing aside the big partition doors and put chapel seats out in the hall. Class rooms are so crowded that in one instance the Professor with a class in Bible of over one hundred has to take them to one of the halls.

Just think Methodists! We have over two hundred studying for the Methodist ministry!

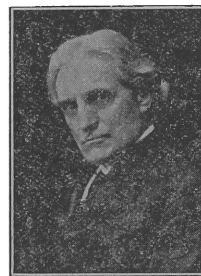
A revival is now on. Night after night the big Methodist Church is crowded with great audiences. Rev. C. W. Ruth is pouring out full gospel truth and the altars are being filled with seeking students.

GEORGE W. RIDOUT.

## MONTHLY SERMON.

## THE UNFAILING SIGN.

Text: "By this shall all men know that ye are my disciples, if ye have love one to another."—Jno. 13:35.



The words of our text are among the last words of Jesus to his disciples before his crucifixion. They are emphatic and most interesting. Love for one another is the unfailing sign among the true disciples of Jesus Christ and, Jesus tells us that this love abiding and abounding among his

followers is an unfailing proof to all men that this great loving brotherhood are his disciples.

Secret fraternities have their sign, grips and passwords that enable them to recognize each other, meanwhile to conceal their identity as members of various organizations from all who are not embraced in said organization; but the brand and sign of the followers of Jesus, which is love for one another, he teaches us, can be seen and known of all men.

There is, and can be, no other brotherhood in all the wide world that so unites men of all nations, tribes, languages and conditions like saving faith in the Lord Jesus and the kinship into which all men enter who exercise this faith. To find Jesus Christ as a Savior, to trust in him and to experience the new birth, which saving faith brings about, is to bring all those who enter into this great experience into a new life, into a new world, into a high and holy kinship. To love Jesus devotedly, is to love all who love him.

This fellowship in Christ is the deepest, the truest, and the most lasting fraternity that can possibly exist among human beings. Devout love, patient forbearance, and cheerful forgiveness among the disciples of Christ is one of the most powerful arguments we can offer to the world in proof of the deity and saving power of Christ, of the genuineness of Christianity. "By this shall all men know," says Jesus.

Nothing can be more unfortunate than that those who profess to be believers and followers of Jesus Christ should be at strife with each other. Nothing can bring more reproach upon the Church of Christ, and greater hindrance to the Gospel in the blessed work of the salvation of souls, than that there should be division and strife in the Church among the people of God. Those who really have the love of Christ in them



can, and will, forgive. There is no way that has yet been discovered for the disciples of Jesus to get on in this world of strife, in this life of complications and contradictions, but to learn from the first, and practice to the last, the spirit of longsuffering, forbearance, and forgiveness. No man can give a testimony so convincing, or make an argument so strong for the religion of Jesus and for his own experience of divine grace, as an attitude of forgiveness toward those who misuse and wrong him. The spirit of genuine, whole-hearted forgiveness makes the follower of Christ to shine as a light in a dark place and, as Jesus has taught us, convinces men that those who forgive and love their enemies are indeed and in truth his disciples.

Mere church membership does not produce such people. The world does not understand this spirit of forgiveness and mercy. It can only be brought into the human soul by that *new birth* and spiritual power in the human life which imparts the mind and spirit of Christ himself. There must be the tree before the fruit can grow; and the fruit of forgiveness and love can only grow from the tree of the Lord's planting; but if we have found Christ and love him supremely, have been rooted and grounded in love, then the fruits of mercy, longsuffering, patience and forgiveness will grow abundantly upon this tree of life which has rooted itself in the heart of the believer.

In his second epistle, Peter opened up the whole secret of the possibility of the unfailing sign which marks the true followers of our Lord. It reads thus: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these we might be partakers of the divine nature having escaped the corruption that is in the world through lust." Second Peter 1:3-4.

It will be understood that our Lord here is not recommending that all men shall be members of the same ecclesiastical organization; that it is necessary that his disciples all believe the same thing with reference to non-essentials, forms, ceremonies or many things connected with such organization and method of procedure in the carrying forward of religious enterprises. This is not at all in the mind of the Master. In our present state of intelligence and spiritual enlightenment, these things seem to be quite impossible. What he is teaching us is, that regardless of ecclesiastical organizations, of difference of view with regard to many things not fundamental to our salvation from sin is, that that great family in all the world, among all men, who have been born of the Spirit, who have come by personal faith into holy sonship and have thus become the children of God, the redeemed and saved through the sacrifice of Christ, do by this very mysterious and blessed change of heart, come into love one with another, and wherever they meet and recognize each other as the new-born children of the eternal Father, at once they are not only friends, but brothers or sisters in Christ Jesus.

This teaching of Jesus should give us pause, send us to prayer, and remind us under all provocations that the world is looking at us; that there must be no strife or hatred or revenge among the children of God, the disciples of Jesus. Unfortunately, there are a few people in the various churches and Christian organizations who have not been born of the Spirit, who know nothing of the love of Christ, neither do they understand or love the true children of the Father. They are under the dominion of the carnal mind; they are in rebellion against God and at war with his true spiritual Church. The saints of the Lord cannot endorse their views, participate in their pleasures, or ap-

prove their conduct. They can have toward them the attitude of the Master who, when nailed upon the cross, prayed the Father to forgive those who had placed him there and had mocked him in his agony. Our Lord Jesus not only prayed for his crucifiers, but we may say he apologized for them. He said, "They know not what they do." He plead their ignorance. How wonderful his compassionate mercy, how earnest his prayer for those who derided him while he suffered for their sins and made possible their redemption.

It must not be forgotten that when Jesus appeared to his disciples after his resurrection and commissioned them to carry the Gospel to a lost race, he commanded them, "to begin at Jerusalem"; first of all he would offer redemption to those who had brought false accusation against him, who had crowned him with thorns, who had spit upon him, who had nailed him to the cross, who had mocked him in his agony. What wondrous love is this! How incomprehensible to our poor minds! And yet in the regenerating and sanctifying power of the Holy Ghost, we are so to partake of the divine nature that we can follow our Master in the spirit of patience, forbearance, and forgiveness.

It is most unfortunate that there should be strife, division and contention among people who profess perfect love. As has already been suggested, in many things Christians may differ; but all men who are really born of God, love the Lord Jesus, and loving him they love one another, and they must preserve this holy spirit of brotherhood under all circumstances. They must wait and pray and become reconciled. They must adjust themselves and win the victory over anything in the neighborhood of bitterness of spirit or vengeance toward each other, always remembering the *unfailing sign* which Jesus has given. The most powerful argument that can be brought to bear upon the unregenerate, is the one great proof Jesus assures us is so convincing, "By this shall all men know that ye are my disciples, if ye have love one to another."

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**Good for Congressman Upshaw.**  
 Mrs. H. C. Morrison.  
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**C**ONGRESSMAN Upshaw, of Atlantic district, Georgia, is making good in his representation of the people who have trusted him with the responsible place which he now fills as a Congressman. He has appealed to the President and his cabinet to sign a total abstinence pledge for the benefit of the example it will set to the nation.

Hon. William Jennings Bryan, commenting on this appeal, says: "It is a good idea."

"But Mr. Upshaw's suggestion should be carried farther. Why would it not be well for each cabinet officer to have a pledge book and ask all the employees of his department to join him in a total abstinence pledge?"

"And why should the Vice-president not have a total abstinence pledge book headed by himself containing pledges of all the United States Senators?"

"And the speaker. Why not a book containing the pledges of the speaker and all the members of Congress, and why not books in all the states containing the pledges of governors, state officials, members of the state legislature and so on down to county officials, etc?"

It is said that Mr. Bryan brought the matter before his Sunday school class at Miami on the Sunday before New Years, and more than a thousand of those in attendance joined him in a total abstinence pledge. It

is hard to overestimate the salutary effect of a total abstinence sentiment expressed in such pledges and put back of the enforcement law.

Eternal vigilance is the price of prohibition, and it were folly for the temperance forces to fold their hands, thinking all has been done to banish the liquor traffic. With this fact in mind, Mr. Bryan emphasizes the importance of teaching *total abstinence*, that the importance of being on the alert to check this lawless business may be bred into the rising generation. The Editor of *The Commoner* says:

TEACHING TOTAL ABSTINENCE.

"During the fight for prohibition emphasis has necessarily been laid upon what the government can do, and friends of prohibition have succeeded in putting the *Government* squarely against the use of intoxicating beverages. Legislative action was, however, the result of a long period of educational work, during which the emphasis was laid upon *moral suasion*. A large amount of literature was circulated containing proof of the evils of alcohol when used as a beverage, and pledges were secured. This educational work *must continue*; belief in the virtue of total abstinence is the basis of all legislative action against liquor. If the people are allowed to forget that alcohol is a poison, a thing which nobody needs and which is likely to develop a habit, always injurious and often destructive, we shall have a return of the evil in some new form.

"It behooves all of our churches, therefore, all religious organizations, and all institutions of learning to increase rather than decrease their activities in encouraging total abstinence. Every church ought to have a pledge book and all church members should be urged to pledge themselves never to use intoxicating liquor as a beverage. Each Sunday School should keep such a book and enroll all the Sunday school children on the side of total abstinence. Why not adopt the same plan in colleges? What better service could the professors of a university, college, high school, or day school render than to set an example to the students by signing such a pledge as the following: '*We, the undersigned, promise, God helping us, never to use intoxicating liquor as a beverage.*'"

"This question deserves attention just at this time when the press dispatches report dissipation among both students and professors. The Navy department is investigating the conduct of some of the Annapolis boys at a recent social gathering in Philadelphia; and the morning papers of December 23 carried the following dispatch from Raleigh, N. C.: 'Four instructors were dismissed from North Carolina State College tonight following the preferring of charges against them by students that they made wine in their rooms. Previously the instructors had appealed from the dismissal order, but rescinded their action tonight.'

"Surely it is time to renew agitation in behalf of total abstinence from intoxicating liquor. The churches are the natural leaders in any such movement; the Christian colleges should be second and state institutions ought not to be far behind. Of what moral value can a teacher be to a student if that teacher is violating the law and, by violating it, encouraging disrespect for government? Wherever the head or the heart has more influence than the throat, total abstinence is possible; where the throat has more influence than the head and the heart, the person is not fit to teach. The Women's Christian Temperance Union, the Anti-Saloon League, the Flying Squadron, Alcohol Education Association, and the temperance committees of the various churches are in a position to create a public sentiment which will compel (wherever compulsion is needed) active, affirmative leadership on the part of those connected with religious and educational institutions."

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OF ASBURY THEOLOGICAL SEMINARY



## HELL.

Rev. J. F. Michael, Ph.B.



**L**VERY little while we hear it said the preachers are not standing by the Fundamentals of our faith as they once did. We must confess that the accusation is true in a great measure. In fact, it is too much so for the benefit of God's cause. But let it go on record that this writer loves the Fundamentals, believes all the Bible, and delights in preaching it. Hell is not a very popular subject, but the Bible teaches it, and a man called of God is sure to voice the whole truth. Those averse to this doctrine tell us that God is love. They seem to forget the fact that the human being must sustain the right relationship to God in order to share the full benefits of that wonderful love. True, America is a free country, but it has laws that must be obeyed or the guilty person must suffer if caught. The difference between God's laws and those of our country is, the one is spiritual; the other is civil. We may be able to get by the civil law, but we will never dream of getting by God's spiritual law. So, while our Father is a God of love, he is also a God of wrath. The Bible teaches a future punishment for the ungodly and sinner.

1. Let us consult the lexicons to get a correct definition of the word "hell." Not what I say, but what good authorities say.

Bagster's Hebrew & Chaldee lexicon defines the word as follows. "1. Grave, 2. It is so called either from its devouring and ever craving character (Prov. 15:11), or the Root Sheol may be in signification of the Root Shoal to which the idea of hollowness is ascribed." Just think of that dark, dismal place where the devouring and ever craving character is present to gnaw upon the vitals of the soul.

Green's Greek-English lexicon defines the word "hell" as follows: "The invisible abode or mansion of the dead; the place of punishment, hell; the lowest place or condition, Matt. 11:23; Luke 10:15." Thayer's Greek-English lexicon calls "hell" the nether world, the realm of the dead. The infernal regions. A dismal place. Also a place of misery and disgrace.

2. Romanist theologians divide hell into four compartments. We have often wondered where they got their authority for making such divisions. They always say from the church. But we ask, where did the church get its authority? They give no correct answer. The divisions are as follows: (1) Limbus Patrum—called the prison of the Old Testament saints. (2) Limbus Infantum—the abode of children dying without baptism. (3) Purgatory—a place in which Christians suffer the natural punishment attached to each sin. (4) Hell proper—the place where devils and lost souls are punished. This is mostly unbiblical bosh. Not in the Bible. No, by no means.

3. The Old Testament term for the word hell is the Hebrew word "Sheol." As the lexicons have said, this term "Sheol" is used to indicate the place where the dead go. Also the anguish of soul. It sometimes means the grave. For instance, "Then shall ye bring down my gray hairs with sorrow to the grave." (Gen. 42:38). You may read Job 14:13; Psalms 88:3. In some places it indicates the place of sorrow into which the wicked are turned, "The sorrow of hell compassed me about; the snares of death prevented me." (2 Sam. 22:6). In the Psalms we read, "The wicked shall be turned into hell, and all the nations that forget God." (Psa. 9:17). In this place men are fully conscious. Ezekiel the prophet says, "The strong among the mighty shall speak to him out of the midst

of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword." (Ezek. 32:21). Also read Isa. 14:9-17.

4. The New Testament term for the word hell is the Greek word "Hades." This term was used by the Greeks for the realm of the dead in general. The Greeks believed it to be in two compartments, namely, (1) The upper—Elysian fields—the abode of the righteous dead. (2) The lower—Tartarus—the prison of the wicked dead. Doubtless Lazarus was enjoying the upper sphere, resting in Abraham's bosom; while the rich man dwelt in the lower sphere, suffering for his sins. The verbal form Tartarus—the prison of the wicked dead—is used once in the New Testament, (2 Pet. 2:4), and means a never ending prison. While the terms "Sheol" and "Hades" are used many times in the Bible to express the idea of the unseen future into which the dead have gone. The Russelites and other restorationists have made the claim that there was no term that warranted us to believe in eternal punishment. There is however another term used exclusively for the place of eternal punishment.

5. The term "Gehenna" is used in the New Testament for hell. Unlike the Hebrew Sheol and the Greek Hades, the term Gehenna is never found in any other signification than that of the place of punishment of the sinner after death. The term comes from the valley of Hinnom or Tophet, a place south of Jerusalem desecrated by idolatrous practices, used as a dumping ground for the offal and the vile and unclean things from the city. Continual fires were kept burning to dissipate the vile odors. (2 Chron. 32:6; Jer. 7:31). This term came to be used by the Rabbins to picture the place of future punishment. Gehenna is used twelve times in the New Testament. Our Lord uses the term eleven times. (Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 32; Mark 9:43, 45, 47; Luke 12:5; James 3:6).

6. The nature of the sufferings in hell are set forth by the following terms used, viz., "The lake of fire," "blackness of darkness," "burning with fire and brimstone," "tormented day and night forever and ever," separated by an "impassable gulf," "from light and hope," "wailing and gnashing of teeth."

7. Hell fire. The Bible describes it as material fire. Whether literal or figurative it is sure that real fire is set forth to our minds, and punishment is more, rather than less, severe than we have any idea.

8. The degrees of this punishment. It is not the same to all. It will be according to one's deeds. In Rev. 20:12 we read, "And the dead were judged out of those things which were written in the books, according to their works." Again the 13th verse says: "And they were judged every man according to their works." St. Paul writing to the Romans says in chapter 2:6, "Who will render to every man according to his deeds." St. Luke in chapter 12:47, 48, speaks of sinners being beaten; some with few stripes, and some with many stripes.

9. The punishment of hell is endless. It is called eternal. Hebrews 6:2 reads as follows: "And of eternal judgment." God has indignation against some people forever. In Mal. 1:4 we read, "The people against whom the Lord hath indignation forever." They are to dwell with everlasting burnings. To prove this one has only to read Isa. 33:14 which reads as follows, "Who of us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings?" Pastor Russell stayed clear of this text. It's too strong for the Russelites.

10. Eternal (Greek: Aionios). This term occurs seventy-two times in the New Testament and always and exclusively as denoting infinite, unbounded, eternal duration. It is applied to future life; salvation, redemption, consolation, habitations, weight of glory, to

God, to the Holy Spirit. In such cases it means infinite duration. This term is employed seven times of future punishment. (Matt. 18:5; 25:41, 46; Mark 3:29; 2 Thess. 1:9; Heb. 6:2; Jude 7). Why should anyone think this meant eternal when referring to God, Holy Spirit, bliss of heaven and then mean something else when applied to the punishment of the wicked? To express the mighty conception of eternity the inspired writers used the terms "aion" and "aionios" one hundred and forty-four times while the other terms that implied this conception more or less are scarcely used at all.

11. In conclusion I will give what I find in Wesley's Journal, Volume 2, pages 385-386. "R—T—lived about twelve miles from Newcastle. His son some time since married without his consent: at this time he was so enraged, that he wished his, 'Right arm might burn off, if ever he gave or left him sixpence.' However, in March last, being taken ill, he made his will, and left him all his estate; the same evening he died. On Thursday 10th, his widow laying her hand on his back, found it warm. In the evening those who were with him, went into the next room to take a little refreshment: as they were eating, they observed a disagreeable smell, but could find nothing in the room to cause it. Returning into the room where the corpse lay, they found it full of smoke: removing the sheet which covered the corpse, they saw (to their no small amazement) the body so burnt, that the entrails were bare, and might be seen through the ribs. His arm was nearly burnt off, his head so burnt, that the brains appeared; and smoke came out of the crown of his head, like the steam of boiling water. When they cast water upon his body, it hissed, just as if cast upon red hot iron; yet the sheet which was upon him was not singed, but that under him, with the pillow-bier and pillow, and the plank upon which he lay, were all burned, and looked as black as charcoal. They hastened to put what was left of him into the coffin, leaving some to watch by it; but after it was nailed up, a noise of burning and crackling was heard therein. None were permitted to look into it, till it was carried to Abchester churchyard. It was buried near the steeple. As soon as it was brought to the grave, the steeple was observed to shake. The people hastened away, and it was well they did, for presently part of the steeple fell; so that had they stayed two minutes longer, they must have been crushed to pieces. All these circumstances were related to me and my wife, by those who were eye and ear witnesses."

(This is the account of the event as given to Rev. John Wesley by T. Lee).

## Shall Arbuckle Come Back?

To let Fatty Arbuckle come back is a travesty on righteousness and a slap in the face of purity; it is to condone lust and wink at crime. It is to whitewash a man of iniquity, to thrust insult on pure womanhood, and place before the childhood of America an example of bestiality and immorality.

To let Arbuckle back is to open the sluice gates and let the floodtides of iniquity sweep over our cities; it is to open prison doors and let the libertine, and thug, and murderer go free through the streets of our cities and the homes of the people. Shall we issue a permit to the Bluebeards and monsters of iniquity to do as they please and ply their vicious trades in broad daylight and under the public gaze?

To let Arbuckle come back is to insult the Church, to do violence to the Ten Commandments, especially the seventh and eighth, to render invalid and void every sermon of protest, and to smite with brutal hand, the fair cheek of virtue, and to affect with moral blight the sweet roses of innocence that glow upon the face of childhood.

G. W. RIDOUT.





# REVIVAL FIRES ARE BURNING.



## DUNCANVILLE, PENNSYLVANIA.

During the holidays we were engaged in a revival meeting in the Hicks Memorial M. E. Church, Duncanville, Pa. The Methodists here are much more fortunate than in many other places. They have a beautiful modern church with all equipments built for them by Mr. Hicks, of Pittsburgh, as a memorial to his parents. A splendid parsonage adjoins the church, and altogether they have one of the finest church plants that we have seen in a suburban town. Rev. Isaac Cadman is the pastor. He is a Methodist minister of the good old school—a thorough theologian and a strong preacher of the whole gospel. Brother Cadman has the finest and largest library I think I have ever seen in a Methodist parsonage. All the great writers and theologians of the church from the Fathers down are found in his collection. If Methodist preachers would read the kind of books represented in this library we would have sound theology preached from our pulpits.

Pastor Cadman was anxious to see a revival that would awaken and revive the church as well as save the unconverted. "Watchnight" Sunday we held four services and entered 1923 with a goodly company of church members on their knees at the altar. We preached on the "Power of the Spirit" and kindred themes; on the second Sunday we saw our first fruitage when numbers were seeking God in all three services. The good work continued on, church members got quickened, some whose voices were never heard in testimony and prayer, found their liberty. Sinners were converted, backsliders restored, and the meeting was in good shape for a month's revival when the demands on our time called us away.

George W. Ridout.

## SEEKING THE LOST.

Our meeting at Ferryville, Wis., was indeed successful. The people were hungry for a full gospel, and such people will accept not only the Bible standard of regeneration, but the truth of entire sanctification, when it is presented in a sane, practical manner. Truth is convincing. There were at least forty souls at the altar seeking reclamation, pardon or sanctification. The last Sunday morning of the meeting was a real repetition of Pentecost. It was our second year to minister to the people. It is also our privilege to return to them again next year. Brother Reid did excellent work with the music, as he always does and gave some great messages at the morning services.

Our next meeting was at Middlesboro, Ky., Rev. W. K. McClure, pastor. He is a zealous man, full of the Holy Ghost and faith, and preaches a full gospel. The battle was hard. The church knew very little of God's power in regeneration and sanctification. Experimental religion seems to be a thing of the past in many of our large churches. Brother McClure's ministry has been very short with the people. While we did not see the victory desired, some real work was done and the future will reap the harvest.

From this place, we went to Kanawha City, W. Va. We found Brother H. J. Hervey and his people praying for an old-time revival. It was wonderful to hear such a large per cent of the church testifying to their Pentecost. God gave us a great victory at this place.

We are now on the plains of Oklahoma, waging a battle against sin and the devil. The church is tarrying for its Pentecost. Some have prayed through to victory. God is gripping the town and the Holy Ghost is settling on the people with great conviction. The high school girls are falling at the altar and crying for salvation. Brother James V. Reid and my wife are making the music a great inspiration to the meeting. Their numbers on the piano, duets and fine congregational singing are means of spiritual blessing. Brother Reid's work with the Juniors is laying a firm foundation for the church of tomorrow. We are expecting great things from God in the next two weeks. From here we go to Ft. Branch, Ind. Those wishing our services, address me, Wilmore, Ky.

Evangelist Robert A. Young.

## NATIONAL ASSOCIATION.

The first of the series of conventions after the holidays opened in the First Methodist Church, Lansing, Mich. Brother and Sister Childs are the leading persons in arranging these meetings and promoting the cause of Holiness. Brother Roberts, pastor of the Nazarene Church, together with his District Superintendent and members of the church gave full support to the work, as did Brother Scott, of the Wesleyan Church and many of his faithful members. The spirit of unity was indeed beautiful throughout every one joining prayers and faith to push the battle for souls. We rejoiced to witness the work done among the young people, there being a number whom God has called to the special work of Ministry and Missions. We believe for a company of Spirit-filled young men and women to be raised up to preserve the cause of holiness for which our Fathers have fought the fight of Faith.

From Lansing the party went to Delaware, Ohio, and opened a convention in the City Mission, recent-

ly organized into a Holiness Mission. Brother W. J. Harney had just closed a seven weeks' revival here which had resulted in the conversion of near two hundred souls. The convention pressed the truth of holiness and God sanctified a number of the recent converts. There is great need for just such a work as the Mission stands for in that city. The great Methodist School brings near two thousand students there, many of whom are preparing for the ministry and mission field. Our hearts were saddened to find some of the students tainted with "New Theology." Some were placing question marks after many of the Fundamentals. The work in Delaware needs the prayers of the saints in one united effort that God may establish a work there that will minister to that great student body, and keep alive the work of Holiness under the shadow of that great institution.

S. P.

## THE EXPERIENCE OF AN EVANGELIST.

In discussing his entrance into the field of evangelism, Rev. Robert L. Selle, of Winfield, Kan., Conference Evangelist of the Oklahoma Conference of the Methodist Episcopal Church, in the Central Christian Advocate of Jan. 3, 1923, says: "The fires of evangelism were burning in my soul. The Holy Spirit had kindled and kept alive that flame. I rather talk with men about their souls than to talk with them on any other subject known. I rather see sinners converted to God, backsliders reclaimed and believers definitely filled with the Holy Spirit, as they were on the morning of the day of Pentecost, than to witness any other scenes in the world. I am not a fanatic nor a formalist. I believe most firmly in the doctrines of the Holy Scriptures as set forth in the Articles of religion and the standards of the Methodist Episcopal Church. I believe that the Bible descriptions of the devil and hell are as true as the Bible descriptions of God and heaven. I believe that there is a real, living, mightier Christ; and that he 'was manifested, that he might destroy the works of the devil.' I believe that God can take out of the heart everything that the devil put into it."

## MT. CARMEL, KENTUCKY.

We had only about twelve days for this meeting, but some things really happened that stirred the devil. Some of the leading folks in the community and church were converted, some sanctified and some joined the church. Mt. Carmel was once a real fire for God. Some of the leading preachers in Kentucky Conference have been there as pastors and evangelists in the by-gone days, men like the sainted Godbey, and the father of our Brother, J. J. Dickey, and others. In recent years the church has had a hard struggle. Most of the spiritual folks have died either physically or spiritually, which is too often the case; but there was another fire started which is still burning. The pastor writes a month later that souls are still praying through and others joining the church.

Mt. Carmel is fortunate to have a strong young man, Bro. Mitchell, as pastor, and he has one of the finest wives for a young preacher it has been our privilege to know for some time. They are deeply spiritual and are pressing the battle for God and Holiness. No wonder God is blessing their efforts. Mr. Carmel is fortunate again to have a great spiritual, evangelistic Presiding Elder, Bro. F. B. Jones, who is not satisfied to move along in one old rut, and be a mere Tax-Collector and hold a few business meetings and hold a job. He wants things to really happen, the church baptized with the Holy Ghost and on fire with revivals of full salvation burning like a prairie fire, that will put formalism, ritualism, Higher Criticism and evolution to flight, give the devil cold feet and make heaven shout for joy.

E. T. Adams, Evangelist.

## WADING INTO THE NEW YEAR OUT WEST.

We had a good mid-winter convention in St. Paul M. E. Church, Lincoln, Neb. Rev. John H. Hall, pastor at Crab Orchard, Neb., is president of the Nebraska State Holiness Association. He is a strong man, level-headed, conservative and yet true to the great fundamental doctrines of the Bible and historic Methodism. Miss Marie Danielson led the singing. She is a fine singer and a consecrated Christian worker.

We are now engaged in a meeting at DeWitt, Neb., with the Methodist pastor, Rev. Ray Baker. Never saw such splendid winter weather. The crowds are increasing and a few favorable signs of success are seen.

Our next meeting carries us back to Pittsburgh, Pa. Our singers in that meeting will be the triumphant team—Kenneth and Eunice Wells. We are expecting a great time in the big smoky, iron-manufacturing city of Pittsburgh. Pray for us.

Andrew Johnson.

## GOOD INGATHERING.

I began a revival at the Methodist Episcopal Church at Crosby, Minn., Dec. 26, 1923, and this fight lasted for about two weeks. God manifested his word in that, "One shall put a thousand to

flight, and two shall put ten thousand to flight." Over 75 souls bowed at the altars for either salvation or sanctification. It always pays to preach a full gospel for God will then vindicate his word, and bring the glory on our own souls. It never pays to compromise with sin, not even the lodge or tobacco.

If any one is desirous of our services for a meeting you may address us as below. Remember we will not compromise with anything that is destroying the power of the church. If you desire references as to what kind of a gospel we preach, write to Dr. M. Vayhinger, Upland, Ind., Rev. A. C. Zepp, Upland, Ind., Rev. Thos. L. Marsden, 79 Capitol Ave., Atlanta, Ga., Rev. Millard R. Fitch, Benton, Ill.

Rev. Walter A. Fleagle,  
Deerwood, Minn.

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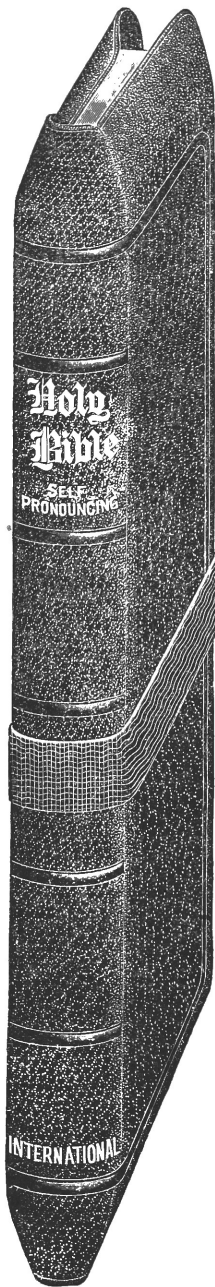
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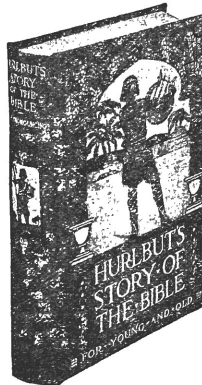
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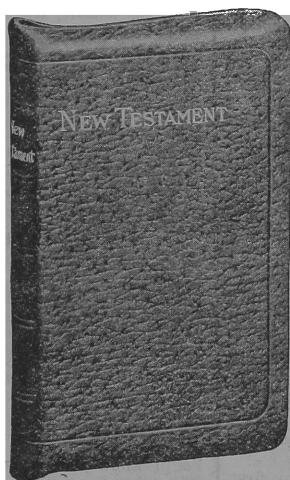
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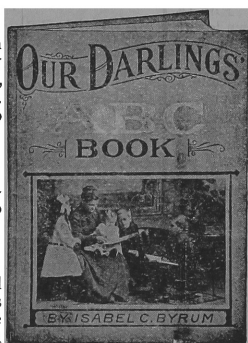
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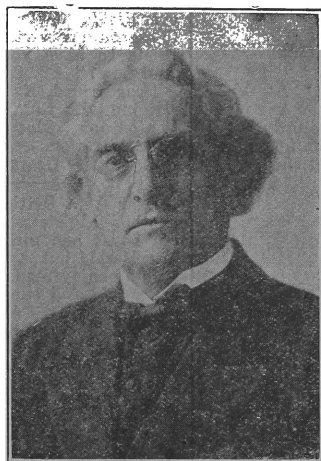
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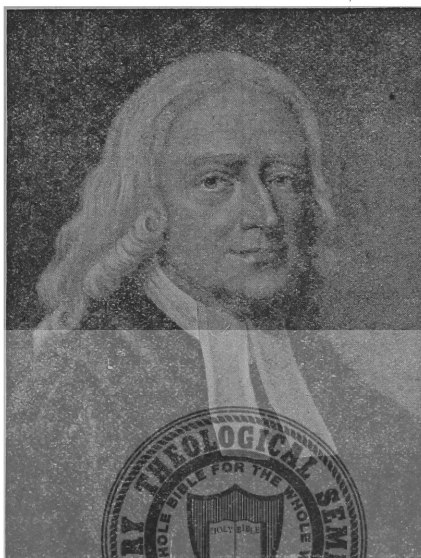
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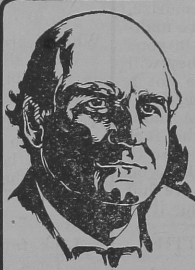
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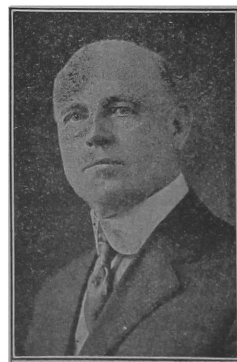
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## OUR BOYS AND GIRLS

My Dear Boys and Girls:

I came across the following beautiful tribute to the Bible and I want every one of you who has a Bible of his own or her own, to cut it out and keep it where you can read it often. It would be a fine thing to memorize, and when some of those who are making light of the Bible attack it in your presence, just quote this and they will have to fly the track. I hope not a boy nor girl who reads this Page will ever be sidetracked from the main line of the Holy Bible, nor the fact that in Christ's blood alone, are we to find salvation. Let me hear what you think of it, and how many have hid it in their hearts by committing it to memory.

Lovingly,  
AUNT BETTIE.

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Dear Aunt Bettie: Well, 'tis the beginning of a New Year, shall we let it pass by, dear friends, without first making our new resolutions. It must not be, we must begin a new life, at the beginning of a New Year. I have made new resolutions, dear readers, which have meant a complete change in my life. Two very fine evangelists came to our town two weeks before Christmas, and rendered us some beautiful services. I missed but a few of their services, although I attended school regularly. Perhaps some of you cousins know them, Rev. A. H. Seargent, and singer, G. H. Rockwell. We had such a delightful time, I surrendered to Jesus, and was baptized into the Presbyterian Church. It all was indeed a beginning of a new life to me. I truly need the earnest prayer of all you cousins, and I trust I will be remembered when you go to say your evening prayer. Our last service was, seemingly, the most beautiful of all. Rev. Seargent asked all Christians to stand in a circle around the Church, while Rev. Rockwell sang, "Will the circle be unbroken." As the song was ended, just a minute before the benediction was to be pronounced, four "white hooded" men silently entered through the door, next to the pulpit, and gave our good preacher a white envelope, which he opened and read to the congregation. They also presented him with a "generous bill" which as he said, was highly appreciated. A deathly silence had fallen over the congregation, I do not know whether or no it was for fear, but I do know that I saw so much beauty I know not how to be afraid. Then, with the same stern silence, they passed through the door and were gone. I do not have the ability to express it in such a way as will seem as beautiful as it really was, but won't you all agree with me that it was a beautiful thing to do? My ambition is to be a writer, I want you to inspect these pieces I'm sending, and if you think some day I may succeed, do not hesitate to tell me.

To The Oak Tree.

Dear old Oak tree so noble,  
With limbs reaching up to the sky,  
Do you catch every murmur and whisper,  
While the breezes are wafting you by?

What secrets the breezes whisper,  
When silently they rush along,  
Is it of birds and of flowers,  
Or is it a beautiful song?

Tell me old Oak tree so sturdy,  
Are you trying to reach up to God,  
Why not be silent and satisfied,  
With the goodness to live in the sod?

Advice.

Look forward not backward,  
Look upward and out,  
Look up and thank Heaven,  
You know what you're 'bout.

Beware of the flatterer,  
Accept not a bribe,  
Be diligent and scrupulous,  
Let ye not chide.

Smile with the happy,  
Weep with the sad;  
Choose ye the right way,  
Avoiding the fad.

Be courteous to grown ups,  
And kind to the child,  
Obedient to mother,  
Be tame and not wild.

Won't some of your cousins write me? I get awfully lonesome. My address is 208 Nelken St., Natchitoches, La.  
Thelma Olive Rains.

Thelma, I think you have some talent for writing. Give us another soon.  
Aunt Bettie.

### BOYS AND GIRLS

Did you notice in this issue the splendid premium offers to our readers? Surely there is some book on that page that will interest you. Look at the nice books that are offered as a premium for securing a new subscriber to this paper. Doesn't your desire for one of these books, and your loyalty to The Pentecostal Herald, prompt you to make the effort to secure a few subscribers? Don't you know some boy or girl who would enjoy reading the bright pages of The Pentecostal Herald just as you do, or haven't you an Aunt, an Uncle or a Cousin who does not take this paper? Then try to get some of them to let you send in their subscription so that you may claim one of these books for your very own.

Dear Aunt Bettie: Here I come again, but how can I resist. I love to help others in every way I can, and I feel like my letter must help the readers as I have gotten about twenty-four letters or more from people who read The Herald. Am awfully sorry I can't correspond with them all. So I thought I would write another letter to The Herald and it would do for all. I also want to thank every one who has sent me any literature, for the good advice you all have given me. I'm so glad to know there are so many people serving Jesus.

Dear friends, as you read this letter please picture before you Christ on the cross, then ask yourself the questions, Why was he crucified? Why did he wear the wreath of thorns? Why were the nails driven through his precious white hands? Why was this all done? It was done that you and I might have life. O, what are you doing with Jesus? "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to

their works. And whosoever was not found written in the book of life was cast into the lake of fire." What will be done with you? Doubtless, the Spirit of God has pressed the salvation of your soul upon you time and again, and you have felt that you ought to yield, but you said, "not now." Your friends have urged you, your parents entreated, yet you have said "not now." Eternal interests are at stake, still you say in your carelessness, "not now." Will you ever yield? Or will you be swept into eternity, deceived by Satan, who delights to have you continue to say "not now?"

Dear friend, if the Holy Spirit is striving with you, yield, give yourself to God now. May this be the day of your salvation.  
Hazel Brown.  
Georgetown, Ky., Rt. 1.

Dear Aunt Bettie: Will you admit another Illinois girl into your band of boys and girls? I do not take The Herald but my friend does and I sure do enjoy reading it. I am in the 8th grade and expect to be a freshman next year. After I am through school I intend to be a teacher. I have six sisters and one brother. I sure sympathize with the cousins who have lost their mother, for both my mother and father are dead. I belong to the Christian Church. Our minister says I'm stubborn because I don't sing as much as he thinks I should; he says I'm a good alto singer. Rosa Wiley, I guess your age to be 14. Don't forget the photograph, if I'm right. I am 14, weigh 113 pounds, am 64 inches tall, have dark brown hair, blue eyes and fair complexion.

Catherine Rutherman.

Newton, Ill., Box 123.

Catherine, tell your friend she failed to sign her name to her letter.  
Aunt Bettie.

Dear Aunt Bettie: Will you let a girl from the beautiful state of Kentucky join your happy band? I sure enjoy reading the letters. I go to school and am in the 8th grade. My teacher's name is Mr. G. H. Hoffman. My age is between 16 and 20. I am a Christian and love Jesus with my whole heart. I would like to hear from the cousins if they care to write. My address is Tompkinsville, Ky., Route 2.

Ava Roy Tooley.

Dear Aunt Bettie: This is my first letter to The Herald and I hope to see it in print. I enjoy reading the Boys and Girls' Page. I go to Sunday school every Sunday I can. Brother J. G. Smith is our superintendent. I am in the intermediate class. I'm 14 years old and in the 10th grade at school. I weigh 84 pounds. Who has my birthday, Oct. 3? I have dark brown hair, eyes and dark complexion.

Helen Opal Payne.

Dodson, La.

Dear Aunt Bettie: Will you let an Oregon boy join your happy band of boys and girls? I am in the 6th grade. My teacher's name is Miss Coombs. I like her real well. My age is between 10 and 14. Grandpa takes The Herald and I love to read the Girls and Boys' Page. The one who guesses my age I will send my picture.

Franklin Brewster.

Junction City, Ore., Rt. 2, Box 62.  
Franklin, your sister failed to sign her name.  
Aunt Bettie.

Dear Aunt Bettie: I have been reading the Boys and Girls' Page and the letters are so interesting. We are having our vacation at school now of two weeks, as one of our teachers went home on a vacation at her home at New Haven, Conn. I have been getting so many letters, am sorry that I couldn't answer them all by letters, but did with cards. Verda Anglin, I did enjoy the letters I received from you. Why didn't you answer my letter as I would love to have you as a correspondent. Leah Eaton, I thought your letter was fine. My age is between 14 and 17. To the one guessing my age I will send a post card.

Mary K. Patterson,

Bethesda, Ohio, Box 177.

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### A PRAYER.

Thou who dost rule the ocean deep  
and wide,  
Guide Thou my bark o'er life's tempestuous sea,  
And let me never think that I could reach  
That heavenly shore without Thy guiding hand,  
For I know not where lie the crag and bar,  
While in omniscience Thou dost e'er abide.  
Then when Thy trusty hand is on the wheel  
In safety will my bark pursue its way,  
For when the storm of sin and wave of woe  
Do seem to almost conquer in their zeal,  
I need but trust my Pilot all the while  
Till His blest "Peace, be still" doth calm the deep.  
Help me to feel within my heart this thought:  
Not only that my destiny be sure,  
But that some other stormtossed, sick souls  
May take Thee as their guide o'er life's dark way,  
That when they take the Heavenly Pilot in  
New glory may be added to Thy name.  
And when at last I near that blissful land,  
And view the shining city of the blest,  
Oh grant that I my life will then have lived  
That Thine own peace be mine forevermore—  
That many others rescued from the deep  
May disembark on that celestial shore.

H. F. Pollock.



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## Fallen Asleep.

### BEARD.

H. A. Beard departed this life Oct. 28, 1922. He was a good man and a great reader of *The Herald*. He was steward of the M. E. Church and also Sunday School superintendent. His illness was of short duration, one week, during which time he expressed himself as ready to go. We miss him, but bow submissively to God's will, knowing that he doeth all things well.

His Wife.

### IHRIG.

Death visited the home of Mr. and Mrs. Albert Ihrig and took from them their little Kenneth, aged 8 years and five months. In their sorrow they say "Thy will be done." He is safe in the arms of Jesus and will never know sickness, sorrow or pain. He cannot come to us, but we can go to him.

A Friend.

### AULT.

Harry Arlington, son of Alfred and Jennie Ault, was born in Ulrichville, O., Aug. 2, 1902, and departed this life at Twin City Hospital, Ulrichville, Dec. 19. His death resulted from an operation from appendicitis. He was a member of the Christian Church, Irondale, O. He leaves to mourn his loss, wife, mother, father, brothers and sisters. Funeral service was held at his home, conducted by Rev. McCord, after which his body was laid to rest amidst a profusion of beautiful flowers.

His Cousin.

### PARR.

Mrs. Betsey Parr, wife of Joseph Parr, departed this life Nov. 23, 1922, age 79 years. She professed faith in Christ when a girl, and later received the blessing of entire sanctification, which she exemplified in her life. She was a kind companion and good neighbor. Her companion and two sons mourn her departure. She is safe in the arms of Jesus.

Mrs. M. E. Riggs.

### JOHNSON.

The beloved daughter of Willie Johnson and wife departed this life Jan. 1, 1923. She has paid the debt we all must pay, leaving behind a world of sorrow and sin. We ask the prayers of *The Herald* readers for the stricken parents that they may so live as to meet their loved one by and by.

R. E. Harrison.

### BAY.

Martha Gushwa Bay, daughter of David and Harriet McKinley Gushwa, was born July 22, 1856, Marion county, Iowa.

February 5, 1884 she was married to Charles H. Bay. In 1881, she accepted Christ as her Savior. In 1887 she experienced a clean heart and fullness of the Holy Spirit and from that time lived with the consciousness of his presence in her soul.

Calmly, faithfully, loyally, she walked the path of Christian service. In her we see, in what beautiful abandonment, the spirit of love can labor for others, in the touches of life.

In October she and her husband had gone to Long Beach, Cal., to spend the winter. On November 16, 1922, after an illness of several weeks, due to pneumonia and pleurisy, she passed peacefully to her eternal home.

The funeral service was held at the Albion First M. E. Church, Sunday, Dec. 3, 1922, at 2:00 P. M. Rev. Mr. Scoles, the pastor, spoke words of comfort and a mixed quartet sang, "Abide With Me," "Still, Still With Thee," and "We May Not Climb the Heavenly Steps." Her form was laid to rest in Oak View cemetery to await the call of him, who is the "resurrection and the life."

## NOTES AND PERSONALS.

Rev. Ural Hollenback is slated for a meeting in Hot Springs, Ark., April 6-22, and would be glad to conduct a meeting embracing the three Sundays following, between there and Indiana, or anywhere in Arkansas. He may be addressed Greenfield, Ind.

Prof. C. C. Conley reports a splendid meeting at Parker, Ind., in the Methodist Church, Rev. Miller pastor. The effect of the meeting is reaching the whole town and country.

Rev. Edward Schaff writes that their new church at Lawrenceburg, Ind., will be dedicated Feb. 18. This will be followed by a revival in charge of Rev. W. R. Cox, Evangelist.

Rev. J. W. Wheeler, a Baptist minister who preaches full salvation, would like to get in touch with any one needing a supply pastor, or evangelistic assistance. His address is 810 Atlanta Ave., Orlando, Fla.

A revival is being held in the M. E. Church, Lerna, Ill., Rev. Higgins pastor.

Rev. Richey has recently held a gracious revival in Fort Worth, Tex., in which a number were saved and healed. People came from many states and every class was represented. Judge Frank Norris and his wife attended the meetings and were a great help to the services. Fort Worth will long remember this visitation of the Spirit.

Rev. Robert J. Kennedy and wife have recently held a fine meeting at Prosper, Tex., Rev. C. W. Thomas pastor, who did the preaching. Some forty were blessed and difficulties in the church settled. Mrs. Kennedy had charge of the Children's Meetings and many were saved. They are now in a meeting at Kaufman, Tex., and the interest is encouraging.

Rev. W. O. Nease held a meeting at Carthage, Ky., Dec. 22 to Jan. 6, which resulted in great good to the church and community. The revival spirit is continued, the people visiting from house to house and praying with the people.

Rev. C. W. Ruth is conducting a revival in the Methodist Church, Wilmore, Ky., Rev. W. L. Clark, pastor. A time of refreshing from the Lord is looked for from that pastor and people.

Rev. Walt Holcomb will join Dr. Rawlings in Roanoke, Va., March 19

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## REQUESTS FOR PRAYER.

A Mother says "Breathe a prayer for my unsaved children."

Pray for the membership in Jefferson City Church.

A Mother asks prayer that she may be delivered from an evil habit, and that her son may be reclaimed.

A Herald reader asks prayer for her healing and that she may be baptized with the Holy Spirit.

Pray for a mother 83 years old who is paralyzed.

Pray for a backslidden husband that he may be reclaimed.

A wife and husband desire prayer for their healing.

A solicitous daughter desires prayer for her mother that she may be healed.

Pray for the recovery of a sick child who is at the point of death.

M. E. B. feels called to the mission

field and asks prayer that God may open up the way for her to attend school.

Pray earnestly for a man who once enjoyed sanctification that he may be restored to this experience.

## OLD-FASHIONED PROTRACTED MEETING.

Holy Ghost preaching, Singing, Praying, Shouting, Exhorting.

Place—The Wesleyan Methodist Mission, Jeffersonton, Ky.

Time.—Beginning Sunday, Feb. 11, 2:45 P. M., and services every week day at 7:30 P. M.

Preacher.—Rev. Jesse Whitecotton, of Anderson, Ind.

Singers.—Mr. and Mrs. V. T. Reeder, of Louisville, Ky.

Cars leave Louisville, for Jeffersonton every hour.

Brethren and sisters who love the truths of full salvation make your arrangements to attend these meetings and let those who cannot attend engage in earnest prayer for the blessing of God upon the meeting. For further particulars write or telephone Carl Darbo, Supt., Jeffersonton, Ky. Cumb. Phone 8-W.



# Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson VII.—February 18, 1923.

Subject.—Jesus and Zacchaeus.  
Luke 19:1-10.

Golden Text.—The Son of man is come to seek and to save that which was lost. Luke 19:10.

Time.—Early in spring of A. D. 30.  
Place.—Jericho.

In studying this lesson it will be well to remember that Jesus is making his last journey to Jerusalem. The last supper, Gethsemane, Pilate's hall, and the cross were fast coming into view. Shadows were falling about him. It was Satan's hour of vengeance; but it was God's hour in which he would glorify his Son in the redemption of a lost world.

The Master is passing through the city of Jericho amid a vast throng of surging men and women most of whom care nothing for the occasion further than to gratify a morbid curiosity; but there is at least one man among the many, who is moved by a far different feeling. This one is a chief man among the despised publicans. He is rich; and therefore one would think should have high standing among the people, seeing that human nature is what it is; but he was hated by the people, as were all the Roman tax-collectors. This man, Zacchaeus by name, was a little fellow; wherefore being unable to see Jesus, he ran ahead of the multitude and climbed up into a sycamore tree that he might look down upon him as he passed by. Defects sometimes bring great blessings. Zacchaeus planned more wisely than he knew. He did not know it, but Jesus was seeking him as earnestly as he was seeking Jesus. Herein is shouting ground; whenever a soul is drawn God-ward, he should realize that God is drawing him; for no man can come to Jesus except the Father draw him.

The conversion of Zacchaeus was quite a sudden affair. Mr. Moody used to say that it took place somewhere between the time that Zacchaeus left the limbs of the tree and the time when his feet struck the earth. While he was looking up, and was making an altar call: "Zacchaeus, make haste, and come down; for today I must abide at thy house," the Holy Spirit was moving on the heart of the man up the tree; and in less than no time the bark was flying from the limbs of that tree, and Zacchaeus was hunting the ground. He had not so much as dreamed of the good news. He had climbed the tree amid the laughter and jeers of the throng, hoping to see the passing Jesus, but now the Master is going to lodge at his house. Jesus always outdoes our best expectations.

There is a marked contrast between Zacchaeus and the rich young man who came to Jesus to find out what he lacked, but turned away sorrowful when Jesus told him his need. The young man was beautiful in his morals. No doubt he was highly honored among his neighbors. He was a member of the Church, and walked in all rectitude before the law. Jesus looked upon him and loved him. He was one of those very good men about whom one hears so much these days. One finds them everywhere "He is one of the best men in the world; all

he lacks is to get religion; or all he lacks is to join the church." Well, maybe I am far behind the times; but I have a conviction that such souls have nothing that is any better in God's sight than filthy rags. They need everything that makes for salvation. The young man would rather have gold than salvation, and kept his gold. Zacchaeus, poor fellow, was contemptible in the eyes of his fellows. He too was rich, had made his money by taxing his neighbors beyond endurance; and they despised him. He was filthy in God's sight; but God loved him. He preferred salvation to gold; and that put him where God could help him. Excepting the sin of unbelief which will damn any soul that is guilty of it, there is not in the entire catalogue of sins a more degrading sin than the sin of covetousness—the love of wealth. The Bible thunders out against this sin more terribly than against any other sin. This is the sin that is overthrowing so many evangelists and pastors in the Church. We need to shun the very appearance of evil at this point; for if it ever gets out that a man is looking for the shekels, his best work is behind him.

The sixth verse is fine: "And he made haste, and came down; and received him joyfully." Why sinners should need to be begged to come to Jesus is a mystery. I have often wondered why I did not shout the first time I heard that Jesus Christ would and could save a sinner. The very word "gospel" means good news. Zacchaeus was right; when Jesus said, "come down," he was on shouting ground, and began at once. Every repenting sinner should be on the praise committee. He should be self-appointed, and never resign the job. The angels in heaven begin shouting when he begins to repent; and I see no reason why he should not join them.

How the old Adam comes out in the attitude of the multitude: "And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner." That hardly needs comment. It is packed and jammed with the spirit of the Pharisees to the point of bursting. There was little hope of salvation for that mob; for one must become as humble as a little child before he can even enter into salvation.

It is splendid to hear Zacchaeus make his speech; for he unbosoms himself like a man. There was nothing small about his repentance. He splits his fortune in two, and says: "Lord, the half of my goods I give to the poor." That brought him up to the door of the kingdom; and when he finished the sentence, "If I have taken anything from any man by false accusation, I restore him fourfold," Jesus lifted the latch and pushed the door wide open. This was repentance after the demands of the Mosaic law, and met the approval of the Master. "And Jesus said unto him, This day is salvation come to this house." May be he shocked the proud Jews by saying: "Forasmuch as he also is a son of Abraham." To them he was rather an outcast, but Jesus endorses his kin-

ship to the father of the Hebrew race. But Zacchaeus had a deeper kinship with Abraham than mere flesh and blood. Inasmuch as Abraham is the father of the faithful, this despised publican had by faith placed himself inside the sacred family circle.

The tenth verse is a whole volume in itself. The Master uses his favorite title, "The Son of man." Wonderful words! Not the son of any particular man, as he must have been, had Joseph been his father, but The Son of Man. He was not any particular, isolated man as one of us. He was the spiritual federal Head of the entire race of Adam. He touches the entire family. "He was made a little lower than the angels for the suffering of death, and crowned with glory and honor, that he by the grace of God should taste death for every man." His was a glorious mission. It was glorious for us, and no less glorious for him. Think of it as we may, it was glory for the Father to give his Son, and it was glory for the Son to die for lost man. Here are mysteries too big for men or angels. The first archangel never saw so much of God before as he saw in the crucifixion of the God-man. He left the "ninety and nine that safely lay in the shelter of the fold," and came to seek the one that was lost. That lost one stands for all of us: it may be Simon Peter, the beloved John who leaned upon his bosom, the fallen girl whom the Pharisees would stone, or Saul of Tarsus the scholarly murderer; it may be Martin Luther the German monk, John Wesley the founder of Methodism, Charles Spurgeon, the great London preacher, or Jerre McCauley the river-front thief—Oh, it makes no difference: He came to "seek and to save that which was lost;" and we were all lost; and none of us was any more lost than any other one. The drunken harlot in the gutter is no more lost than is the cultured society woman driving her costly car on Broadway in New York City. The criminal confined in a penitentiary is no more lost than is the learned professor teaching evolution in a university. All of us, no matter what may be our standing among men, are lost until by faith we get under the blood of the "Lamb of God that taketh away the sin of the world."

## EVANGELISTIC.

Rev. W. J. Harney is engaged in revival meetings at McMechen, W. Va., and his labors are being owned of the Lord in seeking souls.

Rev. O. P. Blackwell, pastor at Yewet, Okla., has recently held a good meeting assisted by Rev. C. F. Cannon, in which some forty souls were saved, reclaimed and sanctified. Sixteen united with the church.

Rev. R. Gebhart, 2501 So. A. St., Elwood, Ind., makes tents at a very reasonable price and desires us to say that any one needing a tent would do well to see him before buying.

Rev. Tom Maitland, Winfield, Kan., has two or three camp meeting dates that he would like to give some one needing evangelistic help.

Rev. C. E. Edwards closed a good meeting in First Church, Eldorado, Ill., in which many found the Lord. He is now at Harrisburg, Ill.

Rev. L. E. Adkins, Center, Ind., one of the best song leaders and ef-

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fective soloists we have, will be open for calls after April 1. He would be glad to associate himself with a strong revivalist. He and Rev. Claude Fawns are engaged in a meeting on his charge at this writing.

Rev. John A. Nelson writes that a gracious revival has been held in De Sart, N. D., in which a number found the Lord. Rev. McFarland was the preacher and was used of the Lord in bringing the truth to the people, and leading them into salvation.

Rev. C. A. Thompson, Danville, Ill., will be glad to hear from any one in Illinois or Indiana, who wishes to get in touch with the Layman's Holiness Association.

Miss Leota Wegenast, Stephensport, Ky., is open for calls as singer and organist.

Rev. E. R. Kelley is in a good meeting at Ontario, Cal., with Rev. C. E. Cornell, pastor of the Nazarene Church. Souls are seeking the Lord and victory is assured. Haldor Lillenas and wife are directing the music. Bro. Kelley has Feb. 11 and March 4 open. Address him, 853 Walnut St., Riverside, Cal.

Miss Imogene Quinn has held a good meeting in the M. E. Church, Carlyle, Ill., in which 54 sought the Lord for pardon or purity. Strong men wept their way to God, family altars were erected, and the entire church strengthened. Miss Quinn not only did the preaching but led the singing. She is now engaged in revival work at Coffeen, Ill., in the M. E. Church, and desires the prayers of The Herald family.

D. W. Cox and family, are now located at Wauseon, Ohio, where Mrs. Cox is pastor. They were recently assisted by Rev. H. T. Heironimus, of Wilmore, Ky., in a meeting which resulted in the salvation of thirty souls.

Rev. L. J. Rice has recently closed a revival in Gorman, Ill., in the M. E. Church with 33 reclaimed, converted and 15 sanctified. He expects to conduct a tent meeting there next summer, and wishes to get in touch with neglected fields who desire a tent meeting.

Rev. W. A. McCormack, pastor Washington Pike Church, Knoxville, Tenn., reports a good meeting held by Rev. J. W. Carter, one of our general evangelists. A number were reclaimed and converted and united with the church. He recommends Dr. Carter as a strong gospel preacher with a passion for souls.

## WALT HOLCOMB MADE COLONEL BY GENERAL CARR.

Cartersville, Ga., Jan. 18.—Not Reverend nor Doctor, but Colonel Walt Holcomb, as Mr. Holcomb has been placed on the staff of General Julian Carr, commander-in-chief of the United Confederate Veterans, with the rank of Colonel. The many friends of Colonel Holcomb rejoice at this distinguished honor conferred upon one of Cartersville's distinguished citizens.—Atlanta Journal.



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Illustrated Scholar's Pocket Bible. Size 3½x6 inches. Clear, black ruby type, strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine solid leather cut from

heavy, soft hide, overlapping edges, gold titles.

This is an ideal gift for a young lady, and we supply it also in a beautiful purple as well as maroon colored binding.

Special Sale **\$2.20**  
Price. . . . .  
Same size as above in tan leather, without overlapping edges, \$1.60.

## Old Folks' Testaments and Psalms

Very large, clear, pica type—the largest type to be had in a convenient size book. It is bound in black cloth, stamped in gold and has 24 full page illustrations.

The Lord's Prayer is beautifully printed in colors as a frontispiece. It is the only pronouncing big type Testament on the market; has key to the pronunciation of proper names; dates or times of the writing of the different books. The Lord's Prayer is illustrated with 8 pages of pictures. This Testament is especially suitable for old folks or small children, and is fine for home worship.

Very Special Sale Price, **\$1.00**  
postpaid. . . . .  
Same as above in fine Morocco binding. Price, \$2.00.  
Same as above with words of Christ in red, \$2.20.

## India Paper Vest-Pocket Testament and Psalms

This book is so thin and light one hardly knows it is in one's pocket or handbag. It is the size as mentioned above, same type, with India paper, extra fine leather and leather lined. It will last a lifetime. Special Sale **\$1.90**  
Price . . . . .

## Precious Promise Testament

With a complete index. All Precious Promises marked in red. It has large, clear type. The only complete index to the New Testament. This index enables any one to find the verses on any subject in the New Testament; or to find any verse in the New Testament. No other New Testament will enable a person to do this. It is 4x6 inches in size. The divinity circuit style is so durably bound that it can be rolled without injury to binding or sewing.

Special Sale Price, . . . . . **\$1.50**

## Self-interpreting Testaments

With explanation at beginning of each chapter, and foot notes at bottom of page, clearing up difficult passages. Large, clear, black-face type, easy to read. Convenient in size. 4x6. Cloth, stamped in gold. Many beautiful colored illustrations. Regular net price 75 cents. Clearance price, postpaid. . . . . **.55**

## Ideal Vest Pocket Testaments

Solid leather binding, overlapping edges, size 2½x4½. Thin, self-pronouncing, clear, nonpareil type, thin Bible paper, stamped in gold, round corners, red under gold edges—a splendid book and it looks good. Regular \$1.25 value. **.70c.**  
Our Special Sale Price, . . . . .

Same style as the above with the words of Christ printed in red, 80 cents.

If you want a quantity of any of the above Bibles, wire us to hold them.

Pentecostal Publishing Company, Louisville, Kentucky.



## EVANGELISTS' SLATES

**ADAMS, E. T.**  
Sardis, Ky., in March.  
Winchester, Ky., April 2 to 15 or 22.  
Open date, April 22-May 6.  
Open date, May 6-27.  
Florence, Ky., June 3-17.  
Falmouth, Ky., June 17-July 1.  
Mt. Olivet, Ky., July 1-22.  
Home address, Wilmore, Ky.

**ALLEN, HARRY S.**  
Buxley, Ga., Feb. 5-25.  
Nashville, Ga., March 11-25.  
Ruford, Ga., April 1-16.  
Augusta, Ga., April 22-May 6.  
Vacant date, May 13-July 1.  
Vidette, Ga., July 1-15.  
Home address, 810 American Blvd., Macon, Ga.

**AYCOCK, JARRETTE.**  
Fort Wayne, Ind., Feb. 6-25.  
California, Pa., March 1-10.  
Home address, Atwood, Okla.

**BAKER, M. E.**  
Fall River, Mass., Feb. 1-18.  
Beecher City, Ill., Feb. 22-March 11.  
Home address, 914 W. 28th St., Indianapolis, Ind.

**BANNING, EDNA M.**  
Indianapolis, Ind., Feb. 4-18.  
Home address, 9411 Pratt Ave., Cleveland, Ohio.

**BEACOCK, GEORGE A.**  
Bay City, Mich., Feb. 12-March 25.

**BENARD, GEORGE.**  
Breckenridge, Mich., Feb. 8-25.  
Belding, Mich., March 1-18.  
Dowagiac, Mich., March 21-April 8.  
Plover, Iowa, April 12-29.  
Home address, Hermosa Beach, Cal.

**BENNETT, W. G.**  
Salmon, Idaho, Jan. 28-Feb. 18.

**BENJAMIN, F. H.**  
(Song Evangelist)  
Open dates, February and March.  
Home address, Williams, Ind.

**BERNKS, REV. GEO.**  
Carlinville, Ill., Jan. 25-Feb. 11.

**BROWN, C. C.**  
Freeport, Kan., Jan. 28-Feb. 11.  
Reading, Pa., March 2-11.  
Home address, Kingswood, Ky.

**CAFFRAY, WILLIAM MILLER, GLADYS.**  
Arlington, Wash., Feb. 10-27.  
Home address, 1754 Washington Blvd Chicago, Ill.

**CAIN, W. R.**  
Chicago, Ill., Feb. 18-28.

**CALLIS-GRENFELL.**  
Camden, Mich., Feb. 1-18.  
Permanent address, Box 203, Wilmore, Ky.

**CLARKE, C. S.**  
Quinlan, Okla., Feb. 19-March 11.  
Mooreland, Okla., March 18-April 1.  
Address, 310 N. Brook, Guthrie, Okla.

**COAST TO COAST CONVENTIONS.**  
Tacoma, Wash., Feb. 13-18.  
Seattle, Wash., Feb. 20-25.  
Workers: Revs. Geo. J. Kunz, Joseph O. Smith, T. M. Anderson, C. C. Rineberger, leader of song.

**COX, F. W.**  
Elwood, Ind., Jan. 27-Feb. 11.  
Mail care F. Hitesman, Loveland, Ohio, Route 1.

**CORNELIUS, E. M.**  
Redkey, Ind., Jan. 28-Feb. 18.  
Upland, Ind., Feb. 25-March 18.

**CRAMMOND, C. C.**  
(Song Leader)  
Eureka, Mich., R.F.D., Jan. 29-Feb. 11.  
Grant, Mich., Feb. 18-March 4.  
Home address, 815 Allegan St., Lansing, Michigan.

**CONLEY, PROF. C. C.**  
(Song Leader)  
Cleveland, Ohio, Feb. 9-25.  
March and April open.  
Home address, 284 E. York St., Akron, O.

**CURRY, C. G.**  
McDonald, Pa., Jan. 29-Feb. 11.  
Home address, University Park, Pa., Box 112.

**DEAL, WILLIAM.**  
New Castle, Pa., Feb. 4-18.

**DUNAWAY, C. M.**  
Greensburg, Kan., Jan. 22-Feb. 11.  
Sebring, Ohio, Feb. 18-March 11.  
Pineville, Ky., March 18-April 8.  
Hattiesburg, Miss., April 15-29.  
Montgomery, Ala., May 6-27.  
Address, 433 S. Candler St., Decatur, Ga.

**EDWARDS, C. E.**  
Harrisburg, Ill., Jan. 29-Feb. 18.  
Harlow, Ky., March 12-25.  
Address, Barlow, Ky.

**EDEN, T. F. AND ETHEL.**  
Greensburg, Kan., Jan. 22-Feb. 11.  
Home address, Audubon, N. J.

**ELISNER, THEO. AND WIFE.**  
East Palestine, Ohio, Jan. 21-Feb. 11.

Canastota, N. Y., Feb. 16-March 4.  
Grafton, W. Va., March 11-25.  
Binghamton, N. Y., April 1-15.

**ELLIOTT, P. F.**  
Reading, Pa., Feb. 4-18.  
State Convention, March 27-31.  
Pasadena, Cal., (camp) May 25-June 4.  
Whittier, Cal., (camp) June 8-17.  
Allentown, Pa., (camp) June 29-July 8.  
Dayton, Ohio, (camp) Aug. 3-13.  
Owasso, Mich., (camp) Aug. 24-Sept. 2.

**FLANERY, B. T.**  
Montrose, Colo., Feb. 1-18.  
Grand Junction, Colo., Feb. 20-March 11.  
Open date, March 14-April 22.  
Home address, Chalm Falls, Wis., Rt. 2.

**FLEMING, DONA.**  
Kearney, Neb., Jan. 29-Feb. 11.  
Austin, Texas, Feb. 18-March 4.  
Temple, Texas, March 5-18.  
Ballinger, Texas, March 19-April 1.

**FUGETT, C. B.**  
Ilex, Ky., Feb. 1-14.  
Roanoke, Va., Feb. 16-25.  
Wabash, Ind., Mar. 1-11.  
Marion, Ohio, March 13-25.  
French Lick, Ind., April 1-15.  
Brown Co., Ind., (camp) Aug. 1-12.  
Foster, Ky., (camp) Aug. 15-26.  
Home address, 142 Newman St., Ashland, Ky.

**GAIR, J. E.**  
Richmond, Ind., Jan. 28-Feb. 11.  
Parker, Ind., Feb. 18-March 11.  
Open Date, March 18-April 1.  
Meridian, Miss., April 5-15.  
Home address, Olivet, Ill.

**GOUTHEY, A. P.**  
Columbus, Ohio, February.  
Hamlin, Texas, March.  
Indianapolis, Ind., April.

**GREEN, JIM.**  
Lincolnton, N. C., Feb. 11-20.  
Franklin, N. C., March 4-12.  
Connelly Springs, Aug. 1-10.

**GRIFFITH, REBECCA BELLE.**  
Open date, February.  
Pittsburgh, Pa., March 4-18.  
Frazesburg, Ohio, March 19-April 2.  
Home address, 814 S. Fourth St., Hamilton, Ohio.

**HALLMAN, W. R.**  
Shambaugh, Iowa, Jan. 21-Feb. 11.  
Mt. Pleasant, Iowa, Feb. 15-March 4.

**HAM EVANGELISTIC PARTY**  
Henryetta, Okla., February.  
Fayetteville, N. C., March.  
Jefferson, Texas, April.  
Athens, Ala., May.  
Mart, Texas, June.  
Albany, Texas, September.  
Home address, Anchorage, Ky.

**HARRIS, JACOB M.**  
Pittsburgh, Pa., Feb. 1-11.  
Some Open time in 1923.  
Permanent address, 1311 S. Kedzie Ave., Chicago, Ill.

**HEWSON, JOHN E.**  
Mandan, N. D., Jan. 21-Feb. 11.  
North-head, Grand Manan, New Brunswick, Canada, Feb. 18-March 11.  
Seal Cove, Grand Manan, New Brunswick, Canada, March 12-April 1.  
Open date, April 8-July 17.  
Delanco, N. J., (camp) June 22-July 4.  
Open date, April 8-June 17.  
Hartselle, Ala., August 2-12.  
Kearney, Neb., Aug. 16-26.  
Lacona, Iowa, Aug. 28-Sept. 9.  
Home address, 127 N. Chester Ave., Indianapolis, Ind.

**HOLLENBACK, ROY L.**  
Clarence, Mo., Feb. 4-25.  
Princeton, Ind., March 1-25.

**HOLLENBACK, URAL.**  
Seymour, Ind., Feb. 1-18.  
Hot Springs, Ark., April 6-22.  
Home address, Greenfield, Ind.

**HOBBES, E. O.**  
Parrish, Ala., Jan. 31-Feb. 20.  
Open date, Feb. 25-March 11.  
Home address, 2503 Cornelia Court, Louisville, Ky.

**HORSLEY, OTTO.**  
Trenton, Ill., Jan. 28-Feb. 18.  
Camp Ground, Ill., Feb. 22-March 4.  
Mt. Vernon, Ill., Feb. 11-March 4.  
East St. Louis, Ill., March 11-April 1.  
West Liberty, Ill., April 8-29.  
Richview, Ill., May 6-27.  
Orient, Ill., June 3-24.  
Home address, 801 W. Logan St., Marion, Illinois.

**HUFF, WM. H.**  
Lamar, Colo., Jan. 21-Feb. 18.  
Medford, Ore., Feb. 25-March 11.  
Roseburg, Ore., March 12-24.  
Grants Pass, Ore., March 26-April 15.  
Eugene, Ore., April 17-29.  
Deer Creek, Okla., May 11-20.  
Arlington, Texas, May 23-27.  
Kokomo, Ind., June 1-10.  
Charleston, W. Va., June 12-24.  
Mitchell, S. D., June 29-July 8.  
Eldorado, Kan., July 13-22.  
Eaton Rapids, Mich., July 28-31.  
Romeo, Mich., August 4-12.  
Alexandria, Ind., August 15-20.  
Gaines, Mich., Aug. 25-Sept. 2.

**HUNT, JOHN J.**  
Holland, Mich., Feb. 10-24.  
Ionia, Mich., Feb. 25-March 11.  
Grand Rapids, Mich., March 12-25.  
Home address, Media, Pa., Rt. 3.

**JACOBS, G. F.**  
Farsion, Iowa, Feb. 5-25.  
Open dates after March 1.  
Home address, University Park, Iowa.

**JACOBS, CHAS. A.**  
Hamilton, Mich., Jan. 21-Feb. 11.  
Hastings, Mich., Feb. 18-March 11.

**JEFFRIES, A. R.**  
Merissa, Ill., Jan. 24-Feb. 11.  
West Liberty, Ill., Feb. 14-March 4.  
Elkville, Ill., March 11-April 1.  
Home address, 800 Grove St., Evansville, Indiana.

**JOHNSON, ANDREW.**  
Pittsburgh, Pa., Feb. 4-18.  
Home address, Wilmore, Ky.

**KENNEDY, PRESTON.**  
Clayton, N. J., Feb. 8-25.  
Plainfield, N. J., Feb. 26-March 18.  
Pittsfield, Mass., March 22-April 8.  
Schenectady, N. Y., April 11-29.

**KENNEY, R. J. AND WIFE.**  
(Song Evangelists)  
Oklahoma City, Okla., March 11-Apr. 1.  
Blossom, Tex., April 1-17.

**KIEFER, R. J.**  
Akron, Ohio, Jan. 28-Feb. 18.  
Sawyerwood, Ohio, Feb. 20-March 4.  
Open date March 11-April 1.  
Open date, April 8-29.  
Home address, 1515 Cleveland Ave., Columbus, Ohio.

**LAMANCE, W. N.**  
Elkins, W. Va., Jan. 28-Feb. 20.  
Painsville, Ohio, Feb. 23-March 20.  
Mattoon, Ill., March 25-April 17.  
Willoughby, Ohio, April 17-May 12.  
Geneva, N. Y., March 26-April 17.

**LINDLEY, PAUL B.**  
Monroe, Ind., Feb. 11-March 4.  
Open date, March 11-April 8.  
Mooreville, Ind., April 15-29.  
Home address, 318 S. Ogden Ave., Columbus, Ohio.

**LOVELESS, W. W.**  
Monticello, Ky., Feb. 9-25.  
Home address, London, Ohio.

**LUDWIG, THEODORE.**  
Buffalo, Kan., Jan. 25-Feb. 12.  
Litchfield, Neb., Feb. 15-March 5.  
Kenesaw, Neb., March 8-26.  
Home address, 4010A, No. Grand Ave., St. Louis, Mo.

**MAITLAND, T. F.**  
Tepka, Wash., February.  
Spokane, Wash., March 11-April 1.  
Home address, Winfield, Kan.

**MAFFIN, JAMES T.**  
New Pittsburgh, Ohio, Feb. 4-18.  
Pittsburgh, Pa.  
Home address, 775 York St., Marion, O.

**MCBRIDE, J. B.**  
Darby, Pa., Feb. 11-25.  
Malden, Mass., March 4-18.

**MACKEY SISTERS.**  
Columbus, Ohio, Jan. 24-Feb. 11.  
Detroit, Mich., Feb. 11-March 11.  
West Springfield, Pa., March 13-28.  
Trinway, Ohio, March 29-April 15.  
Atlanta, Ga., April 17-29.  
Atlanta, Ga., April 29-May 13.  
Home address, New Cumberland, W. Va.

**MILLS, F. J.**  
Herrick, Ill., Jan. 21-Feb. 11.  
Mulberry Grove, Ill., Feb. 14-Mar. 4.  
Vermontville, Mich., March 11-April 1.  
Home address, Sta. A, Box 81, Lansing, Michigan.

**MCCORD, W. W.**  
Sale City, Ga., (camp) July 19-29, 1923.  
Winder, Ga., July 30-Aug. 12.  
Greensboro, Ga., Aug. 13-26.  
Home address, Sale City, Ga.

**MILAM, D. W., AND MILLER, L. J.**  
San Antonio, Tex., Feb. 4-25.  
Ft. Valley, Ga., March 4-18.  
Corpus Christi, Tex., March 25-April 8.  
Temple, Texas, Aug. 8-29.  
Amarillo, Tex., May 6-20.

**MILLER, JOHN.**  
Arcanum, Ohio, April 7-22.  
Richmond, Ind., May 3-20.

**MOLL, EARL B.**  
Etowah, Tenn., Jan. 20-Feb. 11.  
Meridian, Miss., Feb. 12-March 4.  
Goldsboro, N. C., March 11-April 1.  
Permanent address, Box 454, Wilmington, N. C.

**MOORE, GEORGE.**  
New Marion, Ind., Jan. 28-Feb. 11.  
Indianapolis, Ind., Feb. 11-March 4.  
Home address, Indianapolis, Ind., 1204 Comer Ave.

**NIXON, J. T.**  
Waldo, Kan., Feb. 11-23.  
Hendley, Neb., Feb. 18-March 11.  
Home address, 1316 Highland, Salina, Kan.

**PHILLIPS, EDWIN P.**  
San Diego, Cal., February.  
Home address, 7332 Myrtle Ave., Maplewood, Mo.

**FEATHER, S. H.**  
Desloge, Mo., Feb. 4-25.  
Staugher, Mo., August 5-19.  
Home address, 1310 Clay St., Henderson, Ky.

**PURNEY, F. E.**  
Corbin, Kan., Feb. 1-19.  
Laverne, Okla., Feb. 22-March 12.  
Oil Hill, Kan., March 15-April 2.

**QUINN, IMOGENE**  
Coffeen, Ill., Jan. 21-Feb. 11.  
Janesville, Ill., Feb. 11-March 4.  
Edgar, Ill., March 4-25.  
Home address, 909 N. Tuxedo, Indianapolis, Ind.

**RYLAND, WILLIAM A.**  
(Song Leader)  
Centerville, O., Feb. 3-18.  
South Bend, Ind., March 4-25.

**REID, JAMES V.**  
San Antonio, Tex., Jan. 28-Feb. 18.  
Home address, Oakland City, Ind.

**RENSHAW, SAMUEL B.**  
Wynnewood, Okla., Jan. 29-Feb. 24.  
Open date, Feb. 25-March 17.  
Sayre, Okla., March 17-April 7.  
Home address, 4345 Trumbull Ave., Detroit, Michigan.

**RINEBARGER, C. C.**  
Everett, Wash., Feb. 6-11.  
Tacoma, Wash., Feb. 13-18.  
Seattle, Wash., Feb. 20-25.  
Portland, Ore., Feb. 27-March 4.  
Los Angeles, Cal., March 6-11.  
San Diego, Cal., March 13-18.

**ROBERTS, T. F.**  
Nashville, Ill., February.  
Address, Wilmore, Ky.

**ST. CLAIR, FRED**  
Vancouver, Wash., Feb. 19-April 1.  
Vidalia, Ga., April 15-May 13.  
Permanent address, Berkeley, Cal.

**SHANK, R. A., AND MRS.**  
Bowling Green, O., Feb. 14-March 4.  
Lexington, Ky., Jan. 25-Feb. 11.  
Home address, 191 N. Ogden Ave., Columbus, Ohio.

**SELLE, ROBERT L.**  
Billings, Okla., Feb. 4-25.  
Manchester, Okla., March 4-25.  
Home address, Winfield, Kan.

**SHELHAMER, E. E.**  
Los Angeles, Cal., Feb. 11-25.  
Sherman, Cal., March 4-18.  
Address, 5428 Walnut Hill Ave., Los Angeles, Cal.

**STONE, S. W.**  
Sarnia, Ontario, Jan. 28-Feb. 18.  
Cambridge, Ohio, Feb. 22-March 11.  
Byesville, Ohio, March 13-April 1.  
Warren, Ohio, April 8-22.  
Home address, 418 So. Fern Ave., Ontario, Cal.

**SWARTHWOOD, T. A.**  
Open dates, Dec. 27-April 1.  
Home address, 727 Fehr Ave., Louisville, Ky.

**THOMAS, JOHN**  
Cincinnati, Iowa, Feb. 7-18.  
North Bangor, N. Y., March 20-April 1.  
Ogdenburg, N. Y., April 3-15.  
Permanent address, Wilmore, Ky.

**THUMM, G. C.**  
Coal Fork, W. Va., Feb. 1-28.  
Home address, 844 Carr St., Charleston, W. Va.

**THORNTON, J. L.**  
Noblesville, Ind., Feb. 1-18.  
Open for calls after Feb. 18.

**TUCKER AND TURBEVILLE.**  
Deridder, La., Feb. 11-25.  
Tulahoma, Tenn., March 4-18.  
Key West, Fla., March 25-April 18.  
Home address, 2014 Nelson Ave., Memphis, Tenn.

**VANDERSALL, W. A.**  
Shickley, Neb., Feb. 4-25.  
Open date, March 1.

**VAYHINGER, M.**  
Vincennes, Ind., Jan. 28-Feb. 18.  
Hazelton, Ind., Feb. 12-March 4.  
Castleton, Ind., March 5-25.  
Broad Hippie, Ind., March 26-April 15.

**WELLS, KENNETH AND EUNICE.**  
Pittsburgh, Pa., Feb. 1-18.  
Home address, 2115 Barth Ave., Indianapolis, Indiana.

**WHITCOMB, A. L.**  
Lawrence, Kan., Jan. 28-Feb. 11.  
Kansas City, Kan., Feb. 16-25.  
Topeka, Kan., March 2-8.  
California, March 20-May 20.  
Wauneta, Neb., June 1-10.  
Home address, University Park, Iowa.

**WILSON, GUY**  
Elizabeth, Pa., Feb. 18-March 4.

**WILLIAMS, L. E.**  
Spring Hill, W. Va., Feb. 4-25.  
Charleston, W. Va., Feb. 4-March 4.  
Open date, after March 4.  
Address, Wilmore, Ky.

**WILLIAMS, J. E.**  
Nora Springs, Ia., Jan. 22-Feb. 11.  
Ogden, Ill., Feb. 12-March 4.  
Plymouth, Ia., March 5-18.  
Freeport, Mich., March 19-April 1.  
Olivet, Ill., April 30-May 6.  
Open date, May 6-20.  
Home address, Olivet, Ill.

**YOUNG, R. A.**  
Ft. Branch, Ind., Jan. 28-Feb. 11.



OPEN DATES.

Evangelist J. L. Glascock will hold a meeting in Marksville, La., March 4 to 18. He has a vacant date just before this one, and another immediately following it, which he can give to some pastors between Cincinnati and New Orleans, or in the vicinity of the latter place, if he can hear from them promptly. Bro. Glascock is one of the most earnest, passionate preachers of the gospel we know. Just the John Baptist type. Persons desiring to correspond with him relative to dates can address him, 1350 Grace Ave., Cincinnati, Ohio.

SPECIAL NOTICE.

The Athans-Robinson Party will sail from New York on June 5th, on the steamship Acquitania of the Cunard Line, for England. The itinerary of the tour of Europe, Egypt, and Palestine is completed. Reservations must be made not later than March 1st, and those who wish to join the party on its pilgrimage to the Holy Land, should communicate at once with the organizer and guide, Prof. S. D. Athans, Pasadena University, Pasadena, Cal.

Yours in Christ,  
S. D. Athans.

NOTICE—CHICAGO CENTRAL DISTRICT.

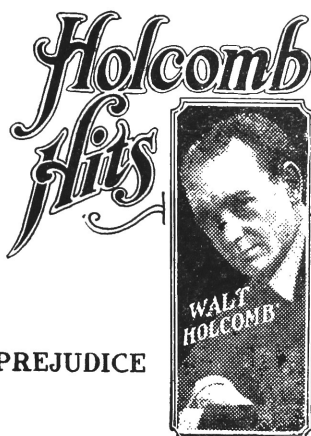
The preachers' meeting of the Chicago Central District of the Church of the Nazarene, all churches in the states of Illinois and Wisconsin and the City of Chicago, will be held at Springfield, Ill., March 27th to April 1st. This preachers' meeting will be preceded by an evangelistic campaign, conducted by Rev. I. G. Martin, of Miami, Fla. The Martin Campaign will begin March 14th and continue until April 1st. Dr. J. W. Goodwin, of Pasadena, Cal., General Supt., of the Church of the Nazarene, will be present to preach and lecture during the preachers' meeting. A cordial welcome is extended to all Christian workers of any denomination to attend this annual feast. For particulars write Rev. E. O. Chalfant, Dist. Supt., Danville, Ill.

NOTICE!

I take pleasure in calling the attention of our holiness people to the fact that Rev. Nathaniel Harris of the Genesee Conference, but now a resident of Belleville, Mich., is open for calls for revivals and conventions. He is an experienced minister, a cultured gentleman, and a very faithful preacher of full salvation. He has been highly successful in his pastorates in evangelism. His daughter, Miss Ruth Harris, is known throughout the holiness movement as one of our most gifted and spiritual singers. I take pleasure in recommending him to those who desire good help. He would also be available for short term conventions or all-day holiness meetings, if secured in time.

Yours very truly,  
J. L. Brasher.

**THE DAUGHTER OF TITUS**  
By Ella Hutchinson Ellwanger. Published by Revell. Cloth, \$1.00.  
This is a most interesting Biblical story with Biblical characters and one that will be instructive as well as interesting both for the young and old. Buy it, read it, and pass it along.  
**PENTECOSTAL PUBLISHING CO.**



PREJUDICE

I am prejudiced against the word prejudice.

Prejudice sounds like the swamps where chills, fevers and malaria are bred. It hasn't the glow and blush of health.

Prejudice has no outlook. It is perverted and pessimistic. It gasps like the one possessed is diseased.

Prejudice does not take root and flourish in good, great and grand nature. It thrives only in mediocrity.

You may have entertained some prejudice against a man, when you were not your better self, and yet possess a big heart, but if your chronic condition is petty prejudice, you have a small soul.

There are some natures that are incapable of prejudice, while others cannot free themselves of this incubus.

In all great causes men who have destined to be leaders have created deep-seated and prolonged prejudice.

The indomitable purpose of Woodrow Wilson to give the world a League of Nations and preserve the Peace of the World brought upon his lonely heart the undeserved prejudice of the nation, and forced the paralytic stroke that silenced his voice and hand.

Jesus Christ, who undertook to save the world, was dragged to the accursed cross and crowned with the thorns of prejudgment, and nailed to the despised tree with the spikes of prejudice. Jesus Christ was the victim of the venom of the prejudice of misguided men.

As God sits upon his regal throne looking down upon the defeated victims of prejudice, he would say of those who prejudice with a stab that they are worthy successors of the long-faced, long-robed hypocrites that prejudged him two thousand years ago in the streets of Old Jerusalem among the Judean Hills.

GOOD MEETING.

On December 24, we closed a very gracious revival here in the Nazarene Church, of which the writer is pastor. A number of souls were saved, reclaimed or sanctified. While the meeting did not result in all that we had hoped for, yet we do praise God for the victories won. The pastor was his own evangelist and was assisted in the meeting by Prof. D. Davidson, of Solomon, Kan., who rendered excellent service for the Master, not only in his solo singing, but leading the saints in song. Prof. Davidson is not only one of the very best song leaders, and soloists in the evangelistic field, but is a fine Christian gentleman, and an efficient willing co-worker in the

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task of soul winning. He has had charge of the music in three different revival campaigns in which I have been the evangelist, and I have had therefore opportunity to know him and his ways.

D. A. Savage,

Pastor, Church of Nazarene, New-man Grove, Neb.

REVIVE US AGAIN.

Rev. T. P. Roberts.

Text: Wilt thou not revive us again; that thy people may rejoice in thee? Psalm 85:6.

The Psalmist, while in prayer, becomes visionary; his vision is two-fold, that of the past and of the present. In the past he sees how the Lord poured his Spirit upon the people, revival fires were kindled, and hearts were made to rejoice; glad, happy testimonies were heard on every side. But in his vision of the present, he sees the dead, lifeless spirit that prevails everywhere. Revival fires gone out, cold formality has taken the place of glad, happy testimonies, ritualism the place of experimental salvation. His heart grows heavy and sick, while he tries to express his desire in words with tears and pathos, "Wilt thou not revive us again?" Kindle again the fires, stir these poor, dead hearts; put within them a glad, happy joy that will have to have an outlet.

How often do we hear of the great revivals in our church; our saintly fathers and mothers were made to rejoice, as their children would rise from the altars of prayer with happy hearts and shining faces; when the mid-week prayer meetings were times of rejoicing. The writer recalls going with his mother to the Thursday night prayer meeting, starting before the shadows of the evening began to throw their mantle around mother earth, because of the distance of a four-mile walk. But oh! what scenes! In the midst of prayers, praise and rejoicing, in my young childish heart, I wanted what those saintly ones had. Oh! that we may have a repetition of those days again. I believe, when the church gets the two-fold vision, and cries out from the deep of their souls, "Wilt thou not revive us again," that our beloved Zion will be made to rejoice. We shall witness again, a gracious outpouring of his Holy Spirit on the church. Then the altars will be filled with seeking souls. Let this be the earnest prayer of every one who reads these lines, "Wilt thou not revive us again?" until revival fires are kindled in every heart throughout Christendom.

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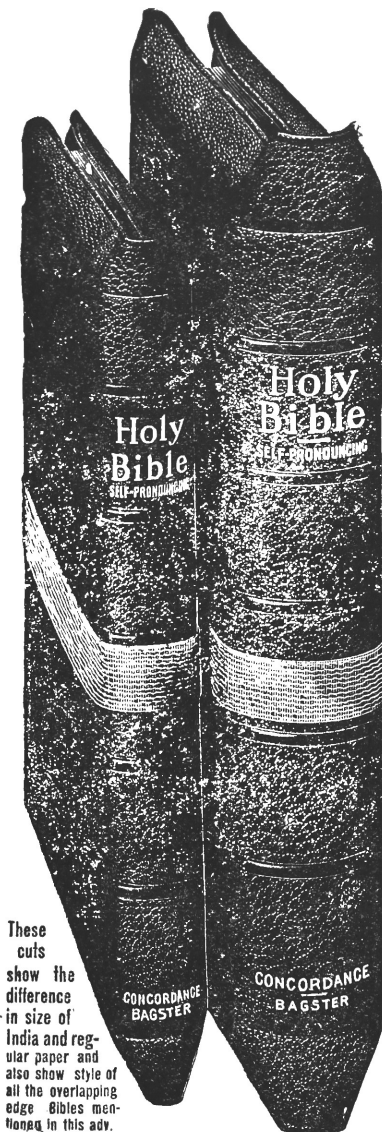
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## Stray Shots From the Rapid-Fire Gun.

A. P. Gouthey.

Time will always vindicate the truth.

Happy the preacher who has but one Master.

"Ye cannot serve God and mammon." One man tried it, "and in hell he lifted up his eyes!"

Great truths are nearly always "born in a manger," and for a time at least, there will be "no room in the inn."

The world in its near-sightedness frequently makes the mistake of passing the brass of mere pretense for the fine gold of real worth.

Brother preacher, it will require unusual courage to battle bravely for truth in the midst of Modern Coldness, Contempt and Criticism, but the tomorrow triumph will more than compensate for the hardships of the conflict. Fight on!

If one would develop mind and body and spirit to their fullest capacity, one must get deliverance from the bondage of things. The fads of the day must not be allowed to dictate one's tastes. One must learn how and when to take some wholesome recreation, learn how to emerge from sorrow and disappointment ennobled, go about the hum-drum tasks of life with vigor and happiness. Learn the secret of spending time alone without loneliness. Have definite arrangements with death and quit worrying about it. Keep in

mind the fact that we are day-laborers for God and not the contractor of the job. Learn how to put out of the mind fermenting thoughts which are likely to breed envy and disease. Live close to nature and learn to appreciate her in all her moods—learn how to draw strength from her mountains, music from her winds, perfume from her blossoms, and good cheer from her sunshine. In a word, cultivate and treasure the things that will abide.

"God," we are told by the theologians, "is all perfect." This being true it necessarily follows that he must at all times, and under all circumstances, create and work worthy of himself. It would be travesty on the all-perfect God to say that the world is now as he originally made it. The fact is, there is every evidence that it IS NOT now what it once was. The unbiased scientist is at once ready to admit that an abnormal element has been introduced which has jostled the equilibrium of things everywhere.

What is true of creation in general, is true of man in particular. He carries in himself unanswerable arguments proving his fall. He is not now what he once was. A universal hunger for God and things eternal is not mere animal discontent. It is evidently a lingering, instinctive memory, of a better condition once enjoyed. Nature constantly takes away unused and unnecessary faculties. The fact that this hunger remains

proves that he was made for such things, and on the other hand, the fact that he is a fallen creature is proven by his inability to find his way unaided to the things he most desires! The instinct of what we call 'the lower animals,' seems to lead them to the things which make for their highest good and content, but man, with his boasted wisdom, lives constantly in violation of the laws which make for even his health, say nothing of his holiness! Graduate him from College and University, give him sixty years' experience, and he will then show less wisdom in the selection of food, choice of clothing, self-protection and the pursuit of happiness than the young quail of the meadow, the young deer, of the woods or the young birds of the air! Yes, he is a fallen creature, but thank God! he may through Jesus Christ, be brought back to best things and live in harmony with the things for which he was made.

Rev. E. O. Hobbs, who was slated for Mott, N. D., Feb. 18, has cancelled that date and is available for a meeting beginning that time. If there are those who wish an evangelistic preacher for their revival meeting they would do well to communicate with Rev. E. O. Hobbs, 2503 Cornelia Court, Louisville, Ky. Bro. Hobbs seldom has an open date, but conditions have arisen that make him available for this date.



# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.  
Mrs. H. C. Morrison, Associate Editor.

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## THE NEW BIRTH. By The Editor.

**T**HERE is no more definite, positive statement in all the teachings of Jesus than that which we find recorded in John 3:7: "Ye must be born again." It would seem that our Lord would make this statement so clear, so explicit and reiterate it in order to lift this fact in Christian experience entirely out of the realm of controversy.

He starts out by saying, "Except a man be born again, he cannot see the kingdom of God." He repeats the statement and assures Nicodemus that he need not be surprised or marvel because of the statement. He grants that it is a mystery like the blowing of the wind. No one knows whence it cometh or whither it goes, but any one may know that the wind blows. It is a fact. So it is with the new birth; a profound mystery, but absolutely necessary, and a gracious fact to be known beyond doubt by all of those who experience the wondrous change. It is so radical, so gracious, so new an experience, so unlike anything else, that the Lord Jesus can find no figure in all nature that so well illustrates this experience as the figure of birth.

It is quite singular that religious teachers, many of them, have arrayed themselves against this teaching of our Lord and that they try, in every possible way, to evade and get around this gracious work of the Holy Ghost in the heart of the individual. They are constantly telling us that there is a line of education, a course of training, a possible environment that does away with this necessity. It is one of the positive evidences of the carnality of man's nature, that carnality which is at war with God, that men should aim to set aside this teaching of our Lord Jesus and substitute something else in its place. Why should any reasonable being object to these words of Jesus? Why should any preacher or Sunday school teacher desire to rob any individual, however taught, wherever raised, or with whatsoever environment, of this gracious work of the Holy Spirit imparting a new life into the human soul?

There seems an irrepressible tendency among a certain class of religious teachers to do away with everything in our religion that is divine, supernatural, wrought by the Holy Spirit. One reason why there is so much worldliness in the church, such a readiness to give attention to false and unscriptural teachings, to run away after Eddyism, Russellism, Spiritism and a whole troop of false and unscriptural heresies, is the fact that we have brought into the church hosts of people who have never tasted the bitterness of repentance or the joys of the regenerating power of the Holy Ghost. You will fill up the church with unregenerated people

and you have filled up the church with people who are not the children of God. From among them you get your church officials and your preachers. It was quite a usual thing in the beginning of the great revival of the Wesleys for Episcopal clergymen to find out they had never been converted. It has happened in this country. I have known, personally, several ministers who preached for years before they experienced the regenerating power of the Holy Ghost. This was true in fact with reference to John Wesley.

The time has come when the evangelical preacher and the Church of God, under whatsoever name, should insist on regeneration; on each and every individual becoming in Christ a new creature. Let men say what they will, and do what they may, there is a place in these United States for a church that believes and insists upon the real salvation and the godly life which can only be possible among those who have experienced the mighty power of the Holy Ghost making them in Christ new creatures. All of the teaching, however well worded, however deceptively presented, that ignores the new birth or undertakes to substitute something in its stead, is unscriptural and of the devil. It is not worth while to mince matters on this important subject. Let the church absolutely refuse to rob the rising generation of the blessedness of the regenerating power of the Holy Ghost. An unregenerated church will be a sinful church, a worldly church; its members will take up with false teaching and wander away after human philosophies and, in the end such a church will become a seat of Satan, a broad gate to destruction. Let the ministers of God earnestly insist that Jesus Christ is final authority on this all-important subject, "*Ye must be born again.*"

### Open Letters to

John D. Rockefeller, Jr.,  
On Christian Education.

No. IV.

My Dear Mr. Rockefeller:

**H**AS your attention been called to the establishing in Chicago of The American Institute of Sacred Literature? This Institution is sending out what they call *popular religious leaflets*, which are given a very wide circulation. It is generally believed that this Institute of Sacred Literature has its home in Chicago University. The leaflets are written by such skeptical teachers as Shailer Mathews, Harry Emerson Fosdick and other men of their school of thought.

You are perhaps aware that these men are undertaking to change the entire foundation of our religious faith. They are questioning the inspiration of the Old Testament Scriptures. They are objecting to the miracles recorded in Old and New Testaments. They do not believe in the Virgin Birth of Christ. They hesitate to tell us just who the Lord Jesus is, how he got into the world, and to what extent we are dependent upon him for salvation. They lay no stress upon the great sin problem or the necessity for a blood atonement. In fact, these men who have established this so-called Institute of Sacred Literature are the apostles of the new theology and the dangerous enemies of the traditional faith of the Christian Church.

For many years, Chicago University has not only been a great center of education, but skepticism; of a character of religious teaching and propaganda which will undermine and destroy the evangelical faith. Some years ago when Doctor Foster, a professor noted for his radical destructive views with reference to the Holy Scriptures, when many of our people were in great distress, believing that our religious life depends upon our faith in the Bible, and our welfare here and hereafter depends upon our religious life, some one wrote to your father asking if he were indifferent to, or ignorant of, the teachings of this same skeptical Doctor Foster. In due time, the writer received a curt note from your father's secretary in which he said that 'Mr. Rockefeller was too busily engaged in important business affairs to give his time and attention to hair-splitting, theological questions.' You may be sure this note created much unfavorable comment, and men said that they believed that your father might safely neglect a few oil wells to give some attention to unscriptural and false teaching being sent out by the great university to which he had contributed so largely. Many believed that the Rockefeller fortune would be, and is entirely unsafe, if the false teaching from Chicago University supported by the Rockefeller millions should become widespread, get hold upon the minds of the multitude, destroy the faith of the people in the inspiration of the Scriptures, and sweep away the great moral and spiritual barriers that hold in check the evil influences in our society, and prevent a revolution that, many people believe, is being hatched out in the social incubator of this nation.

It would be an interesting situation indeed if, having gotten control of the oil, one of the greatest sources of wealth in the nation, the Rockefellers should buy a truce with society by giving vast millions to a skeptical university that eventually produces a state of unbelief, rebellion and revolution that would sweep away the wealth of misguided men who, through the instrumentality

(Continued on page 4).

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# THE GOSPEL ILLUSTRATED.

Rev. G. W. Ridout, D. D. Corresponding Editor.



HE preaching of the simple gospel of Jesus Christ has resulted in greater transformations of life and character than all the learned treatises about Christ and about his gospel. We have a great deal of preaching about the Bible and about the Savior, and about Christianity. What is needed, is more downright, earnest, straight-forward preaching of Jesus the mighty to save, and the gospel as the power of God unto salvation.

Dr. Theodore L. Cuyler was one of the greatest of gospel preachers of the Presbyterian Church. He tells when he was a young preacher he preached a simple and earnest sermon on the "Worth of a Soul;" he had in his audience a distinguished lawyer from Philadelphia, Mr. Charles Chauncey, by name. After that sermon he went home saying to himself, "Lawyer Chauncey must have thought that was only a camp meeting exhortation." During the week the big lawyer met the young preacher and said to him: "My young friend, I thank you for that sermon last Sunday; it had the two best qualities of preaching—simplicity and downright earnestness. If I had in my law office a student who was not more earnest to win his first ten dollar suit before a justice of the peace than some men seem to be in trying to win souls, I would kick such a student out of my office."

Another time the young preacher was called to fill the pulpit of the Presbyterian Church at Saratoga Springs. His topics were "Trusting Jesus Christ," in the morning, and the "Day of Judgment," at the evening service. Next day he was met by a plain man who was the baker of the town, who said to him: "Are you the young man who spoke yesterday in our meeting house?" I told him I was. "Well," said he, "I never felt so sorry for any one in my life." "Why so," I asked. His answer was, "I said to myself, there is a youth just out of the Seminary, and he does not know that a Saratoga audience is made up of highly educated people, from all parts of the land; but I have noticed that if a minister during his first ten minutes, can convince the people that he is only trying to save their souls he kills all the critics in the house."

Said Dr. Cuyler, "I have never ceased to thank God for that remark. That was one of the profoundest bits of sound philosophy on the art of preaching that I have ever encountered. If we ministers pour the living truths of the Gospel into the ears and consciences of our audiences, they will have enough to do to look to themselves and will have no time to level criticisms at us or our mode of preaching."

The Gospel preacher brings the message that every sinner needs, rich or poor, high or low, learned or ignorant. When Commodore Vanderbilt was on his dying bed Dr. Deems, his pastor, came in to pray with him. The rich man asked for the singing of that old-time gospel hymn—

"Come ye sinners, poor and needy,  
Weak and wounded, sick and sore;  
Jesus ready stands to save you,  
Full of pity, love and power:  
He is able,

He is willing, doubt no more."

Oh, ye critics and new theology men, who would destroy the people's faith, what hymn have you to sing at the dying bed of somebody dying according to your gospel? See this sight again! A great millionaire dying, the preacher, one of the learned men of New York, and a great gospel preacher, singing at the death bed side of his richest parishioner:

Come, humble sinner, in whose breast  
A thousand thoughts revolve,—  
Come, with your guilt and fear oppressed  
And make this last resolve:

I'll go to Jesus, though my sin  
Hath like a mountain rose;  
I know his courts, I'll enter in  
Whatever may oppose:

Prostrate I'll lie before his throne,  
And there my guilt confess;  
I'll tell him I'm a wretch undone  
Without his sovereign grace.

I'll to the gracious King approach,  
Whose sceptre pardon gives;  
Perhaps he may command my touch,  
And then the suppliant lives.

Perhaps he may admit my plea,  
Perhaps will hear my prayer:  
But if I perish, I will pray  
And perish only there.

I can but perish if I go  
I am resolved to try;  
For if I stay away I know  
I must for ever die.

But if I die with mercy sought,  
When I the King have tried,  
This were to die (delightful thought!)  
As sinner never died.

"Now ye needy, come and welcome,  
God's free bounty glorify;  
True belief and true repentance,  
Every grace that brings you nigh,  
Without money,  
Come to Jesus Christ and buy."

O ye who would rob the church of the doctrine and power of the precious blood and deny poor, sin-cursed sinners the privilege of salvation at the cross, what message have you with saving power in it that can work the wonders that the story of Calvary has wrought. Take a look at this death-bed of New York's richest man and hear the faithful pastor singing to the dying man:

"Lo! the Incarnate God ascending,  
Pleads the merits of his blood;  
Venture on him, venture freely,  
Let no other trust intrude;  
None but Jesus  
Can do helpless sinners good."

The Gospel of Jesus is worthy of being proclaimed in terms of glowing ardor and fiery eloquence.

"Eloquence is speaking out—out of the abundance of the heart, the only source from which truth can flow in a passionate, persuasive torrent." This remark of Julius Hare is illustrated by a story told of the eloquent Methodist Bishop, the late Dr. Simpson:

"Bishop Simpson preached some years ago in the Memorial Hall, London. For half an hour he spoke quietly, without gesticulation or uplifting of his voice. Then, picturing the Son of God bearing our sins in his own body on the tree, he stooped as if laden with an immeasurable burden, and rising to his full height he seemed to throw it from him, crying: 'How far? As far as the east is from the west, so far hath he removed our transgressions from us.'

"The whole assembly, as if moved by an irresistible impulse, rose, remained standing for a second or two, then sank back into their seats.

"A professor of elocution was there. A friend who observed him and knew that he had come to criticise asked him, when the service was over, 'Well, what do you think of the Bishop's elocution?' 'Elocution?' said he. 'He's got the Holy Ghost!'

Think again about the men who have preached this gospel effectively and with

power. Paul and Peter, Chrysostom and Savonarola, Luther and Knox, Bunyan and Rowland Hill, Wesley and Whitefield, Asbury and Lee, Bangs and Bascom, Simpson and Pierce, Moody and Cookman, Inskip and Wood—a mighty host of these. It was not their learning that made them great preachers, nor their talents. They were great believers of the gospel. They were men "who came to interrupt the repose of the pulpit and shake one world with the thunders of another."

The Gospel is the one God-appointed agency for the salvation of souls and the uplifting of humanity.

Baron Uxhill, of Russia, who has been traveling over the United States gathering money to erect little chapels on his estate for his retainers there, tells us that when he was an infidel there came some commonplace, uneducated evangelists upon a neighboring farm, and they wrought such wonderful results among the workmen that, although he cared nothing for Christ or the Christian faith, he said: "Come on my estate. Anything that will make drunken men sober, and indolent men industrious, and immoral men moral, and dishonest men honest, I want to have on my estate." They came, and a wonderful transformation took place, so that that infidel, that agnostic actually built a little chapel for them to speak to the retainers on his estate. They asked him if he would not come and open the chapel, and he said: "I do not take any stock of what you are saying and doing, but still I will come." He went; they gave him a Bible, and asked him if he would not read it. He took it home with him and began to read it, just to see what it contained. By-and-by he came to 1 Pet. 2:24: "He bare our sins in his own body on the tree." He dropped on his knees, and lifted his heart to God, and said: "And mine also"; and those three little words brought the light of God into his soul.

"The Gospel is a matter of faith." That noted Bible scholar and soul-winner, Dr. A. T. Pierson, of the Presbyterian Church, has set forth the seven aspects of faith thus:

"As we study Holy Scripture, we find faith presented in a seven-fold aspect. Let me indicate these seven aspects by single words: *Belief, confidence, trust, committal, obedience, appropriation, union*. It is very important that we should get these fixed in our mind; they are very essential to the understanding of the full nature of faith. The order is not important, though, I believe, the order as I have given them is very nearly the order of the steps and stages of the development of faith.

"(1) It begins in *belief*, which is the acceptance of a fact or truth as contained in a proposition. (2) It goes on to *confidence*, which is a belief in all that God has spoken. (3) This matures into *trust*, which brings in the personal element; hence the prepositions 'in' and 'on'—believing in and believing on. You cannot say that of a truth or fact presented in a proposition; you have got to have a person representing that truth or fact, and then you lean on the person. That is trust. The word 'trust' is a beautiful word. Decline the adjective 'true'—'true truer, truest'—*trust*. Trust is confidence placed in the highest Being in the universe, who cannot lie, cannot deceive, cannot be false, cannot be faithless. (4) This trust becomes *committal*, the absolute abandonment of oneself to the Lord, cutting loose from all other dependence, and all other trust, and all other bonds of union, that we may simply rest at the feet of Christ, and repose in his fidelity and affection. (5) Then comes the element of *obedience* as the result of all the



rest, because both belief and trust in the Scriptures have to do with moral issues. There are a great many statements that might be made which you are none the better for believing or disbelieving; but when it comes to your relation to God, there is a moral element, and if you believe what God has spoken, and trust in God's truth and fidelity, you are bound to obey. (6) Then comes *appropriation*, which means that God is taken by me—not only his Word, but himself, absolutely as my possession. (7) This ends in *union*; that is, when I appropriate God, he appropriates me, blessed be his Holy Name, and there is constituted between me

and him a mutual bond. The mutuality is so important and so ecstatically glorious.

The Gospel is free to all—without money and without price.

This story is told of Henry Clay. The great orator, at one time of his life, was burdened with a debt of \$10,000, due to a bank in Kentucky. Certain political friends of Mr. Clay raised a sufficient sum of money and quietly paid off the debt without saying anything to him about it. In utter ignorance of the fact, Mr. Clay went to the bank and said to the cashier: "I have called to see you in reference to that debt of mine to the bank." "You don't owe us anything,"

replied the cashier. "Why! How am I to understand you?" "Well, a number of your friends have contributed and paid off that debt—you do not owe this bank one dollar." Tears rushed into Mr. Clay's eyes, and being unable to speak, he walked away.

Mr. Clay felt the joy of a great deliverance—a deliverance from a galling debt. And deliverance is the keynote in the "new song" of all the blood-bought millions on earth and in heaven, "Jesus Paid It All." Let this beautiful hymn ring all over the land, from sea to sea:

Jesus paid it all—  
All the debt I owe.



## The Nation and The Home.

Rev. Paul F. Douglass.



HE good home fosters every vital principle upon which American institutions rest. Of all schools it is the best and the most far-reaching in its influence. Such a home teaches the

Galilean principles of love, self-sacrifice and devotion better than any church, and it stands as the nation's protest against every form of social evil. The well organized American household is a most perfect type of government. There is not a principle which makes for strong, efficient citizenship that is not taught and daily exemplified in such a family organization; justice, equality, the rights of property, the care and protection of the weak and unfortunate, respect for law and order, co-operation for the common good—every citizen's virtue flourishes here.

The good home is truly the ultimate life cell of society. A nation will grow stronger as its homes become stronger, and its citizens will ever take greater pride and find greater security in the land where home life is sacred. A nation will become weakened as its homes become decayed and weakened, and its citizens will ever lose pride, security and freedom in the land where home life is broken down.

The intense home life of our land has played a very influential and helpful part in the matchless American achievement. It has made us a religious, a God-fearing people. And as our President has said, "No nation can prosper, no nation can survive, if it forgets Almighty God." Our churches shall become stronger as our homes become stronger, and our lives shall be exalted as our religion is made stronger.

Quite out of harmony with our former virtue is the trend of modern America. Amid the ever increasing wealth of our land, amid the rush of modern life, seems to be slipping away the foremost element contributing to our unique glory. America, America of old, has gone. New America is here. Its fate—whether it shall continue to grow and prosper or whether it shall totter and fall—hangs on its homes and its God.

It is from homes that our leaders rise; from homes that our presidents come; from homes that soldiers like York come; from homes that the safety of democracy springs. Not wealthy, not high-cultured, but from intelligent, happy, healthy homes. The men who went to war and saved the world were not the street loafers, not the dancers; not the cigarette fiends, but the temperate sons of Christian homes.

The Bishop of Carlisle recently said, "Everybody who knows anything about the history of mankind knows that the family, and not the individual, is the oldest and best unit of social life; that nations have always been happy and strong in proportion to the strength and felicities of their domestic relationships, and that wherever the founda-

tions of family life have been undermined, the social edifice has toppled down to misery and ruin.

The *Biblical Review* says, "About 133,000 American families split up in 1920. It is computed that every four minutes of every hour of every day and night some American couple arranges separation. In the last twenty years, 3,767,182 American men and women secured divorce papers. This involved 5,600,000 minor children whose homes were wrecked by the divorce mills." Estimating that in 1920 there were 12,000,000 families in the United States it comes that 1 per cent of the total were divorced.

What a record! Can this be a Christian country! Rise up, O Church, O moral watchman, turn your mighty energy upon this pagan practice. What can the future hold in store for such a breakdown of God's holy laws. How long can such a nation last?

Every day of the week 12,000,000 people attend the moving pictures in America. That is to say, every family is represented by one person at the theater seven days a week, speaking approximately and by averages. Every ten days a number equal to the entire population of the United States attends the show. In rooms where the sun never goes, where filth and disease abound, these millions sit. Their eyes are strained, their senses stimulated, their nerves racked, their minds poisoned. Their emotions are swayed until they become paralyzed; contact with their families becomes feelingless and their actions become mirrored in the reflected light of what their minds have absorbed. Is this an aid to good homes?

The dance is gaining headway. The young children are growing old before their time. They miss the joys of youth. They lose moral strength at the time when power is developing. Instead of the youth, through a simple, Christian, home life rising to see a life of usefulness, they see only luxury and selfish satisfaction. The average young person is seldom home. Home is a place to eat, sleep, and get money to go again. Without staying home there can be no home life.

Cigarettes are on the increase. I recently picked up a stock paper. The broker urged the buying of tobacco stock as a place to make big money. Men smoke, boys smoke, and women, women from whom come the future race, to whom man should look as an ideal, yes they are smoking. Shall soiled lips kiss the future babies? Shall offensive breath sicken these tender children? The cigarette poisons the youth, body, mind and soul. It tears him from home, makes him a street bum, and of no use to the state. Is this good for happy homes?

And lastly, come the lodges, secret fraternal organizations. Men are drawn from home at night. Many are they that are gone from home seven days and evenings a week. No family can be most happy without a true

father. And the father should be most happy at home. Often the mother is gone also. Why blame the children then? The house becomes lonely and no longer a home. It is Edgar Guest who sings, "It takes a heap of living in a house to make it home."

This lack of home life is forcibly brought out by a Roman Catholic paper, "The New World," in an article on the 707 child suicides under sixteen years of age. It says: "The first source of the new poison is the parents. Theirs is the responsibility before God and man. Imagine supposedly, sensible people supplying a boy of fifteen with an automobile! How can a father and mother be properly characterized in seeing that the juvenile of fourteen has a dress suit? If the courts were to take a little more cognizance of the laxity of parents and punish them for delinquency of their children a healthier condition would soon prevail. Permitting little children to go to parties protracted far into the night, keeping no check on, but actually provoking by lavish generosity, indiscriminate theater-going—these are among some of the natural reasons why childhood surfeited with pleasure, and steeped in information that should be deferred to maturity, seek an outlet in suicide. And to counteract the promptings to vice, and to correct the newly discovered enemy that has been lurking during childhood what remedy is offered? In most cases none. In many the poor subterfuge of desultory Sunday school attendance. Meanwhile, the parents are exemplifying in their own lives an ill-disguised paganism. *Banish God if you will, but be prepared for the consequences.* If such things are happening in the green wood, what is to be hoped for in the dry."

Two courses lie before the United States—either to continue in its present path, concerning which Mr. Santayana in his "Character and Opinion in the United States" says, "Civilization is perhaps entering one of those long winters that overtake it from time to time, that a flood of barbarism from below may soon level all the fair works of our ancestors, as another flood two thousand years ago leveled those of the ancients, or to swerve abruptly from the modern course and enter into a new epoch of Puritanism which many of our greatest minds believe is at hand." The Church must rise to a new and more potent effort for in the Church's hand, and only in the Church's hand, does the power to save us from the former course lie.

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(Continued from page 1)

ty of their gifts, produced the conditions that destroyed them and the nation as well.

My dear sir, this is not at all impossible. The only way for men like yourself, who have cornered the great natural resources of the world and fixed prices to suit themselves, often oppressive to the people, to remain secure in their possessions, is to keep this country safely permeated with the teachings of the Bible and the spirit of the meek and lowly Jesus. The new theology is tainted with Bolshevism. While the Bolsheviks on Christmas Day in their national capitol were making war against Turkey, marching through the streets with banners covered with blasphemy, and throwing the emblems of our holy religion into bonfires and challenging God to do his worst, your friend, Mr. Fosdick, in the pulpit of a great, worldly church in New York City was denying the Virgin Birth of Jesus. These same Bolsheviks of Russia would have cheered his false teachings to the echo; and Doctor C. F. Aked, who, if I mistake not, was brought over from England by the Rockefellers, was preaching a crude sermon in Kansas City against the Virgin Birth of Christ and other great fundamental doctrines of our Christian faith. These men who feed and fatten in the Rockefeller university pen, in the city of Chicago, are sowing the seeds of unbelief, unrest, dissatisfaction and anarchy that brought moral ruin to Germany, and is making Russia a slaughter-pen of human life and fiery furnace of material destruction.

Mr. Rockefeller, this is not imagination or false alarm. This is serious, solemn truth that claims the attention of a man like yourself who has the responsibility before God and to his fellowmen for administering vast millions of money. With reference to your money, it may be said in the language of the inspired writer, "Whatsoever a man soweth that shall he also reap." You continue to sow through your influence the doctrines of the destructive critics, and by and by you will reap the destructions of the mob; you will awake to your mistake in the glare of the awful fires of a fearful revolution. I find that there are some other thoughts that I must communicate and another letter will be necessary.

Prayer changes things.

## What Will the Harvest Be?



HAT there is being sown broadcast in this country religious teaching entirely out of harmony with the Holy Scriptures, no one acquainted with conditions can doubt for a moment.

We have a number of brilliant writers and preachers who handle the English language with great dexterity. They wield fascinating pens; they say many beautiful things about Christ, the Bible, prayer, the life of faith, consecration and service; but there is sadly lacking in their teachings the solid, presentation of truth which characterized the best religious writers of that period in our history when we were laying down the foundations upon which has been built the evangelical and experimental life of this nation. These attractive and beautiful writers have flooded the country with big and little books, beautifully bound, elegantly printed, very convenient, with a certain peculiar fascination in their mechanical get-up, their literary execution and their religious tone; and yet, they fail to search out the soul, bring men to repentance and make them to feel the necessity of salvation, the value of the Atonement and lead them to the wonderful work of the Holy Ghost in the pardoning and purifying, so necessary to fit men for the service of God in this life and the uncovered and holy presence of God in the life to come.

Henry Van Dyke is a much beloved minister of the Gospel. He is a brilliant writer. He is poet and philosopher. He has contributed much to our current religious literature. Nothing could be farther from me than to bring anything approaching a railing accusation against Henry Van Dyke, but all that can be said for him does not excuse a paragraph which appears in a beautiful little publication with the title, "What Peace Means." This book was published in 1919. The author is discussing the important subject of "Peace on Earth Through Righteousness." He brings into the argument the World War and justifies the Allies in their tremendous effort to check and turn back the bloody hosts of Germany. Let me give you a quotation:

"It was the German contempt for these Christian ideals, it was the German idolatry of the pagan Odin, naked, cruel, bloody, god of war, it was the German will to power and dream of world-dominion, that made the world unsafe for real peace in 1914."

No doubt the brilliant writer is correct in this statement. Had the destructive critics of Germany not destroyed the evangelical faith and prepared the soil for the sowing of the seed of militarism, we would not have had the harvest of blood and ruin which the world was forced to reap in the fearful war, the effect of which leaves unsolved problems and burdens under which the nations stagger.

Let me give you another quotation: "Here, then, we may now stand on the Word of God, on the works of righteousness in making the world safe for peace. Let me tell you of my faith that every one who has given his life for that cause, has entered into eternal rest."

In his enthusiasm over the bravery of our soldiers and the sacrifices that they made, Doctor Van Dyke falls into a most dangerous heresy. He says, "Here then we stand on the Word of God"; but he at once steps off of the Word of God and stands upon the word of Mohammed and makes it appear that however wicked, profane, licentious, drunken and infidel a soldier may be, if he dies fighting against a dangerous foe who

would trample down the rights of the people and destroy the lives of the people, his own blood atones for his sins. This is the plain logic of the situation and this is in contradiction to the Word of God from Genesis to Revelation.

The Word of God says there is but 'one name given on earth among men whereby we may be saved' and that name is—Jesus. Jesus says, "No man cometh to the Father but by me." The whole Bible, from Genesis to Revelation, lifts Jesus Christ up upon the cross, high over all, as the only and sufficient Savior of all men who come to him in true repentance for their sins and saving faith for salvation.

We fully understand that we are living in times when the people, great masses of them, care but little about the profound truths of the Gospel and the divine authority of the Scriptures. The older people are money-hungry, the young people are pleasure-hungry. Many men in the pulpit want to be regarded as intellectual, liberal, broad and brotherly; to call attention to their false and dangerous teachings at once turns a storm of protest and abuse upon any one who dares to point out the heresies of any of these literary religious idols of the people, who are more interested in good grammar and fascinating expressions, than the truth which should flow from their pens.

There is only one act of a man, be he of high morals or of low and degraded character, that can bring to him a state of salvation and open to him the doors of eternal rest—*saving faith in Jesus Christ*. If we are going to turn profane and lecherous men into Heaven because they die on the battlefield fighting for a righteous cause, shall we not let infidel doctors into Heaven for losing their lives caring for people in times of plague? Shall we not let blasphemous and lecherous railroad engineers into Heaven for hanging on to their engines to save the people on the train? Shall we not let godless farmers into Heaven for overwork in harvest times to feed their wives and children? And so on, without end. It would seem that any one who is loyal to the Bible, to Jesus Christ and to the great central truth of the Gospel, salvation by faith in Christ, would understand that Mr. Van Dyke's position is unscriptural and false, and that the time has come when, however much we may love or admire a man, we must 'know no man after the flesh,' but be true to God and the Word of God, and exalt Jesus Christ as the only and sufficient Savior.

"Let the beauty of the Lord our God be upon us."

WHAT SHALL WE DO TO KEEP THE CHILDREN AT HOME? Buy an interesting book for every child every week. But you say, I can't afford it. Try buying less clothes, less pleasure, less other things, and more good books, and you will find that you will soon have home staying, book loving, well informed children. Try it.

Those who live nearest to God love him most and fear him least.

### Read It With Tears and Rejoicing

One of our evangelists recently ordered a copy of "The Man and His Ministry," life of Rev. H. C. Morrison, by Dr. C. F. Wimberly, and this is what he says: "We read, literally devoured the book of Dr. Morrison's life and ministry. We agree with you. It is in no sense 'overdone.' We read it with tears at times and rejoicing at others. I believe that in reading it I was enabled to preach better and pray more during the revival."

The above may be had of The Pentecostal Publishing Co., for \$1.50.

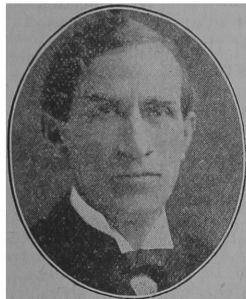


# SPIRITUALITY.

Dr Henry Ostrom

## SEMI-MONTHLY SERMON.

*"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness."*



Spirituality is not natural. Comments concerning spiritual pictures and spiritual plays may mislead the public so that they lower the standard and reduce the power of real spirituality. Nor is spirituality a fondness for the poetic or a sweet expression on the face, or a record for control of one's temper. These may all accompany it but they do not prove its presence. Nothing that can be caught by the camera or gathered from the fields of natural human make-up can reveal spirituality. Spirituality originates in another realm. It is an import. It is extra—natural.

That there are two distinct classes of Christians is suggested by our text; a spiritual class, so spiritual that the word spirituality characterizes them, and another class to which we cannot properly apply this word. And that there are such is plainly stated in the First Epistle to the Corinthians. There we have a people sanctified (set apart) to God, but they were unfitted to be addressed as spiritual. They must be classified as *carnal* Christians. It may appeal to us as less penetrating to quote that they were classified as "Babes in Christ," but be it remembered that even "Babes in Christ" cannot be accounted as spiritual. Babyhood's food supply is too delicate. Babyhood's fondness for entertainment is too evident. Babyhood's emotionalism is too dominant. "I could not speak unto you as unto spiritual. . . . but as unto babes in Christ" sounds forth the regretful sentence. To begin the Christian life as a babe may be well, but oh, how sad to continue it thus. Physically to grow to the age of manhood and yet be able to wear the clothing of childhood is a great affliction. But what shall be said of the man twenty years in the Christian's faith, hungering to be entertained and unwilling to partake of the stronger diet given for saved men—still a babe? Such are declared not spiritual.

Let us now meet face forward the question, What is spirituality?

At the very outset we must deny the claims so customarily made in the schools and the literature of our times as to the definition of man. Everywhere, from childhood on to old age, the student is told that man is constituted of intellect, sensibilities and will. This vast output of popular psychiatry, so heralded even in many churches today, is born of this false definition of man. At a glance one may see that if man is intellect, sensibilities and will then there can be no guarantee that he is immortal, and if this definition be accepted there is no guarantee that man is a spirit. One need not rise a hair's breadth above common low-level dead materialism to accept this definition of man. Once accepted its tendency is to deny God. It classifies with all the other fragmentary definitions of the materialist. Indeed it is rooted in the cold dull awfulness of materialism.

But when you go to God's Word you gain a definition of man in direct contrast with this. We may better say a definition in direct opposition to this. For, here man is "Body, soul, and spirit" (1 Thess. 5:23).

Here he is "Soul and spirit, joints and marrow" (Heb. 4:12). Thus we see again the same description virtually as in the former selection, soul, spirit, material. In the Bible then, the definition of man more than hints at immortality and it rises above all mere material orders declaring man a spirit. The chasm between this definition and the other is so vast that no natural human thinking can bridge it. This definition of man makes him possess a good reason for saying My Hand, My nerves, My brain, My thoughts, My feelings. With short method it clears away the delusion and stands man forth reasonably described as capable of using intellect, sensibilities and will as his instruments. Like God who made him, *The Man* is invisible; the channel through which we think we see him is that part of his make-up called the body.

The Bible attributes a trinity to man—body, soul, spirit. It accounts for man's five senses by which he recognizes things about him. These are of the body. It accounts for man's affections and will by the soul, of which Jesus said, "Now is my soul sorrowful." It accounts for his knowing by the use of the word spirit, "There is a spirit in man and the inspiration of the Almighty giveth them understanding." All in all it sets man forth a responsible, knowing, affectional creature using a body as a "Tabernacle" in which he temporarily lives. This is the man (though in sin) God created. This is the man for whom the commands and precepts and promises of the Holy Scriptures were not considered too great an investment. This is the man for whom the Son of God gave himself to the death. And this is the man who never can be annihilated. Less wonder then that the Bible has so much to say about him and so much to say to him.

Now it is in the spirit that man gets to know God. What could be more extraordinary than that the Holy Spirit is said to make of the human body *His* temple? Truly it is the body that ranks as the tabernacle of the man. But it is in the spirit that man gains the knowledge of God. I would rather say it is not only information about God, it is reverent acquaintance with God. Nor is it sentiment in contrast with knowing, nor is it autosuggestion in contrast with proving. Nor is it emotion in contrast with assurance. Not once or twice merely does the Bible assure the Christian that he can know God, but so often that it becomes like the standard language of revelation. Thus when he prays it is no mere exercise in which he indulges, it is converse, it is acquaintance and it gets answer. "This is life eternal that they might know Thee!" Ah, it is that man becomes acquainted with God.

It is well for us to remember that it is in the spirit man claims such knowledge. His brain, his intellect he uses. They are his wherewithals. And since it is in the spirit that we thus have assured knowledge, we more readily understand why so much is made in the New Testament of knowing the things of God also. Sometimes the emphasis of this truth fairly challenges our endorsement and we are prone to say "Is it just cold knowing?" But while it is *knowing*, it is knowing the things of a living personal God who loves us. Once this fact is grasped the coldness will be gone. We will be over-emotional and under-assured unless we hold to this truth. "Now we know" in part. "The natural man knoweth not the things of God;" his affliction is a lack of knowledge. "The things of God knoweth no man but the Spirit of God and he to whom he willet to reveal them." "Filled with the

knowledge of his will!" Such knowledge is the possession of spirituality, for it is the knowledge gained within the spirit. Surely then spirituality cannot thrive without much feeding upon the Word of God, and as surely if we are spiritual that is sweet to the taste.

But just how is such knowledge applied so that we grasp it. Just how is it gained so that we are sure of it. Wonderful secret, yet how wonderfully revealed. There can be but one answer. The spiritual information is given in the Holy Spirit's message, which is God's Word. It is the best he can do. Dismiss forever the idea that in the Bible you are reading man's opinion. It is his message. All this is true, but in addition to this what wonder is taught us there, namely, that the Holy Spirit dwells with the believer in Jesus Christ. He himself imparts that word to the spirit of the believer. He himself who gave the Word is the one who communicates it.

Since the Word of God is the best that he can do to reveal himself in human language, we must not expect that he will lay it aside, or that he will discount it in his working in our spirits. No, he will harmonize with it. There is no room for us to talk of dreams and visions of our own when God has given us his completed Word not too small and not too much. The Holy Spirit who convicts of sin, regenerates, sanctifies, abides and fills man's spirit will give due recognition to the Word he has provided. He will be in harmony with himself. There is no room for our extra-Biblical preferences or imaginings. Beware of the person who advertises extra-Biblical experiences. This is precisely where the Mormon and the Christian Scientist and the many other anti-christian cults so plentiful today, gain their hold on deluded people. And is not this the open way for all extreme notions about the "Gift of tongues," the "Baptism with fire," and kindred designations? His Word, when we allow it to throw light upon its own pages, gives a clear path; but it will not do to quote 1 Corinthians, chapter 12 unless we examine with it chapter 13, and especially verse 8. In other words, we must not tear Scripture from its connection, thinking that thereby the over-pressure we place upon some text may increase our spirituality. No, it is all the message of the *One messenger*.

Now here is the glorious fact that the same Holy Spirit who gave us his Word does, in our spirits through the use of his Word, acquaint us with God. How precious are the promises then! How sweet are the encouragements then! How dear is *his* assurance then! "God is a Spirit and they that worship him must worship him in spirit and in truth." What a blessed line of experience is here revealed! He, the Holy Spirit it is, who first introduces us to God. So "That which is born of the Spirit is spirit." He it is who establishes his abode within us and increases the knowledge of God there. He is it who enables us to attain to the rank of spirituality. Spirituality? What is it? It is knowing God well. It is superior acquaintance with God. Whatever accompanies it, it cannot be without this. The well-balanced temper, the calm expression on the face, the fondness for the lovely may accompany it, we say, but in its reality is this, that *it is well acquainted with God*.

For such exhortation is not needed that they arouse and take interest in much prayer. When man knows God fairly well converse with him will be readily sought. The privilege included in the act of prayer stands

(Continued on page 16)

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OF ASBURY THEOLOGICAL SEMINARY





# The Status of Prohibition.

Col. George W. Bain.



HERE is no sheet of paper so thin, but it has two sides. There are two sides to the temperance question. *Collier's Weekly* said, "The liquor dealers' greatest stock in trade is a gushing ignorance of facts." The liquor advocates, however, have an array of facts not born of ignorance and not to be ignored. They have thousands of illicit stills hid away in hills and mountain hollows. They have a great army of bootleggers, blind-tigers, hip-pocket peddlers, brewers, wholesale and retail dealers. They have editors of leading dailies in our large cities, orators inside and outside of Congress, spreading anti-prohibition propaganda, and millions of money, "the love of which is the root of all evil."

One of their greatest assets is appetite. It has been coursing down the blood lines of inheritance for generations gone by. So insatiate has this asset become, that when a few months ago in Cleveland, Ohio, when barrels and kegs of whiskey and beer were poured into the gutter, old soaks gathered about, and stooping, scooped up the drink from puddles, using their hands and caps. Some even soaked their hats and caps in the filthy drink and squeezed the contents into their throats.

It is bad enough for a man to trade his shoes for a bottle of booze, but recently a man with one leg, was brought before a police court in Covington, Ky., for drunkenness, when it was found he had pawned the other leg, an artificial one, for a pint of liquor. One of Kentucky's greatest orators passing a blacksmith's door, as the sparks flew from a bar of heated iron, said to a friend, "I would seize that rod of red hot iron and hold it in my hand till it cools, if it would cure me of my appetite for liquor."

Horace Greeley came upon a gifted Southerner at a hotel door in Washington who was drunk. He said, "Mac, give up drink and go back to your lovely family a sober man." The reply was, "Mr. Greeley, ask me to take my knife and sever my arm from my shoulder! I can do it, sir; but ask me to give up an inheritance of four generations, I can't do it." A few days later the brilliant drunkard sent a bullet through his brain, and was shipped to his family in a coffin. Appetite and avarice are Satan's most formidable assets in his struggle to regain the power he once possessed.

Over against these evil forces, the prohibitionists have an array of facts to which they point with pride and confidence. First, they point to the Eighteenth Amendment itself, one of the greatest accomplishments of human history. They point to six hundred distilleries and thirteen hundred breweries closed, most of them turned into useful industries, employing three to five times as much labor as when manufacturing drunkards. They point to a host of redeemed drunkards, made better husbands, better fathers, better sons, and better citizens by prohibition. They point to an increase in school attendance, an increase in bank deposits, an increase in efficiency of labor and a decrease in prison population.

As supporters, they point to the Church, the Young Men's Christian Association, the Woman's Christian Temperance Union, the Anti-Saloon League and to millions of American Christian women who have made prohibition part of their religious faith. They point to truth rising like a green island out of the Sea of Sentiment, and with abiding hope to God "within the shadow keeping watch above his own." And yet, with all these assurances, it will take time, patience and perseverance to bring final victory. A

custom thousands of years old, cannot be destroyed in three years, any more than can a stagnant pool be turned into a crystal spring in a moment. It must get up out of its miasma bed, make its way on golden sunbeams toward the sky, spread itself out in fleecy folds to the sun, and be filtered through the upper ether air, before it can come down in rain drops, to revive the drooping flowers.

It is said the eagle's greatest difficulty is in rising from the earth. It must work its way up out of the valley, to where it can strike the air with equal vans, ride the storm and on beyond, bathe its plumage in the sunlight. The prohibition eagle has not had time yet to spread its wings. Give it half as much time as license had, and it will soar in triumph above every cloud of opposition and laugh in the face of the coming morrow.

I do not claim, however, that a time will come this side the millennium when there will be no intoxicating liquor made or sold. Law will not make all men sober, any more than that law will make all men honest. But we do claim law does make it easier to do right, and more difficult to do wrong. Prohibition has a severe test to meet. No one expects the law against murder to stop murder, or the law against stealing to stop stealing, but because prohibition does not "work out a far more exceeding and eternal weight of glory," in three years, many declare prohibition a failure.

Not many years ago, Carrie Nation was sent to jail time and again for using her hatchet on a few bottles of whiskey and beer; now the government under whose law she was jailed, are pouring thousands of barrels, kegs and bottles of liquor into gutters, and sending to jail the men who make and sell it. If Carrie Nation were living would she call prohibition a failure?

"They are breaking the law everywhere," is a common expression, but the truth is, they are not *breaking* the law anywhere. The law is violated but is not broken. It is as whole today as when set in the Constitution. Men violate the law and brand themselves criminals, but they do not break off a twig from the law.

How about God's law? Do men break his law? No! They can break themselves, and make themselves sinners, but they can't break God's law. When Aaron made the Golden Calf and it was made known to Moses, did he say, they have broken one of the commandments; let's go down and mend it? He went down, took that calf "thrust it into the fire," "ground it into powder," and sent a plague upon the calf worshippers, but the law remained an unbroken warning to idolaters for all time to come.

Some one may say, "there is a great difference between God's laws and man's laws." Yes, but there are man-made laws that will last with the laws of Moses. When will the laws against murder, robbery, arson, etc., be repealed? Never while society endures. When will prohibition be annulled? I answer, when the Mississippi River can be put back into little Lake Itaska where it was born; when the giant oak can be put back into the acorn where it sprouted; when the lightning bolt can be restored to the storm cloud whence it was forged; then, but not till then, will the prohibition law be repealed and the saloon reset in American civilization.

The hope of the liquor forces is, that by persistent violation, they will so weaken sentiment behind the law as to destroy the law. In this they are "advancing backward." The *St. Louis Post Dispatch*, a very wet journal, said: "The dry fanatics are

scoring one victory after another with astonishing speed." In the late November election every influence that threat could intimidate, and money could buy, were used to elect a wet Congress, but the wets struck more dry wells than were ever struck in one day in all the oil fields of the country.

California, the grape-growing, wine-making state, that two years before had voted wet by sixty-five thousand majority, went dry in November last by sixty thousand. Ohio, the only state that voted direct on the wine and beer issue, rolled up a dry majority of one hundred and eighty thousand majority. The day after the election the wets claimed to have struck oil in Illinois, but before they had time to put in their anti-prohibition-popaganda pump the well went dry. The wets hoped to draw the fire of the dries to an insignificant amendment, but the ruse didn't work. The vital issue was in the election of Senators and Congressmen. There were two out and out wet candidates for the Senate, and two bone dry candidates. The dries were elected by one hundred and fifty thousand majority, and with them Illinois sent eighteen dry Congressmen to Washington. To ease their fall, the liquorites claimed the President had modified and moistened his views, but when he gave his Message to Congress a few days later, there wasn't a wet sentence in it. The only thing left is violation and that will grow less as the supply lessens and the poison, price and punishment increase.

The following should hearten every friend of temperance. John W. Freeman, Secretary of the New York Prison Commission, says the commitments to all the penal institutions of the state in 1917 under license, numbered 129,000; in 1920, under prohibition, 59,000. The 70,000 saved from prison under prohibition were of the poor class of society.

Rev. Clarence McCartney, a Presbyterian minister of Philadelphia, visited six leading banks in the laboring sections of the city of "brotherly love," and found the bank deposits had jumped from eight millions in 1917, under license, to nineteen millions in 1920, under prohibition. Prohibition proves, the more sobriety at the bottom of society the better citizenship at the top.

Evangeline Booth, Commander of the Salvation Army, says, "Drunkenness has almost disappeared from our industrial homes; men who once spent their money for drink now have bank accounts. Children who were too poorly clad to attend Sunday school now come well clad. On Thanksgiving day I saw five thousand with their little faces turned heavenward as they sang 'Jesus loves me, this I know, for the Bible tells me so.' Henceforth we will have more to do with the cradle and less with the grave."

There is a flower that blooms in the night and a bird that sings in the shade. Prohibition is blooming in the night of city slums and singing in the shadows of poverty.

Rev. O. G. Mingleorff, who has been with the National Holiness Association in their Coast to Coast campaign, is now traveling on his own responsibility, and will be available for meetings after March 11. Dr. Mingleorff is one of the clearest teachers of the Word of God, and withal, a forceful preacher of the same, that is in the evangelistic field. He is now engaged for a month's campaign in Fayetteville, W. Va., where he may be addressed until March 11.

Have you read Rev. Andrew Johnson's "Twelve Striking Sermons?"





# REVIVAL FIRES ARE BURNING.



## A REAL BATTLE.

This is my first visit to the pages of this paper as a writer, but I am not unmindful of its influence as a herald of the truth of full salvation, and am happy to help spread the glad news of our Lord's work in this place.

I was very happy to be able to secure the services of Rev. C. W. Ruth as our evangelist for a meeting, starting from December 28th to January 7th. He came to us on schedule time, and continued as announced, preaching under the anointing and working very hard, day and night from the first service. His presentation of so much of the word was exactly in harmony with my idea, and we enjoyed laboring with him. This is a burnt district. Many warriors of fame have fought in the place, and of course, as the battle was pitched along definite holiness lines, it was a real, not a sham battle. This delighted us, for there was no disposition to compromise, but faith alone, because we will be true God will fight the battle for us, and as usual he gave victory. Many came into the grace of pardon and a new life, and believers crossed over and came to their inheritance of perfect love. I do not remember that there was a barren altar service after the first night. The daily Bible readings were a marked feature of the meetings, especially commend Brother Ruth for so reverently honoring the divine word.

Brother Ruth gave me special help in many ways. He desired to lift a debt from the church on the first Sunday of the meeting, and so begin the new year with a clean slate. To this task he freely gave his service with me, and in a few minutes had secured the needed sum. When we presented his financial interests on the second Sabbath, there was a generous response, and the liberal giving indicated the esteem in which the servant of God was held by our people. I am rejoicing to be privileged to have a place with the people who love and practice holiness. Nothing equals it among those who hunger for God, and really seek the salvation of the lost. The work moves on nicely.

## MANY SEEKING THE LORD.

I am sure you will be glad to know the Lord is giving us a wonderful meeting in Columbus. We were here last winter with Bro. Bowman at Mount Vernon Ave., Methodist Church, and we had a wonderful revival. It was at this meeting where we met the pastor and some of his official members of Livingston Ave. Church., and they were well pleased with our work and started the ball to rolling that finally led us to their church for the meeting that is now in progress. Rev. William Breuckner, pastor, is a live wife, a man of God and a great leader of his people.

Bro. C. L. Jordan has done more to bring this meeting to the church than any other layman in the church; he is the faithful secretary and is wide-awake and on his job day and night. The faithful committee is standing by the pastor and the evangelist like a mighty faithful army of true soldiers. Right after night we have seen the long altars filled with men, women and children seeking the Lord for pardon and purity. The pastor and people at Mt. Vernon Ave. Church are making great preparations for their meeting in February with Bro. A. P. Mouthey and your humble servant.

W. B. Yates.

## PEOPLE CROWD TO HEAR THE GOSPEL.

We held a fine meeting at Mont Ida, Kan. From the very start there was evidence of deep conviction in the community, and within three days the people began seeking and continued till over 50 were at the altar for salvation, reclamation, or holiness.

One of the helpful and attractive features of the meeting was a Junior Choir of thirty well trained children as well as a good chorus of grown-ups. The singing was excellent. The attendance continued to increase from the start and by the closing day there was not seating room for those who came. Many were compelled to stand up around the back and sides of the church and up the center aisle and on the altar railing.

The last Sunday, A.M., there were 38 joined the church and several at the evening service. About thirty will have to be baptized on next Sunday. Rev. DeWitt, pastor, has done a good work with the Mont Ida people, and we predict a great closing year with them.

A. S. Clark.

## CHESTER, WEST VIRGINIA.

A glorious revival just closed in the Church of the Nazarene, this city, last Sunday night with a good wing of victory. Between twenty-five and thirty-five were at the altar. Rev. W. W. Hanks and wife were the evangelists. Rev. Hanks and wife need no introduction to the readers of this paper as they are from Ashland, Ky., and travel far and near in the work of holiness. They sing and preach in the spirit. Brother Hanks is a live wire, and gets results in his meetings. You will make no mistake in calling them as your evangelists.

The revival paid! It not only blessed the church and the uplifting of the saints, and the conversion of

sinners, but, financially, it paid. We closed the meeting with the evangelists paid, the pastor's back salary paid up to date, and the church and friends giving the pastor a liberal donation during the meeting. Brother Hanks is a returned missionary from Africa, and he gave a missionary address on the closing afternoon of the campaign and \$146.00 was raised in cash and pledges for Missions and Budget.

The revival put the Chester Church spiritually and financially on her feet. We hope and pray that God will give us some more Hanks! We are in this fight to stay. A revival that is a revival is a paying proposition.

Rev. B. H. Pocock,

Pastor the Church of the Nazarene.

## REVIVAL FIRES ARE BURNING.

In November I was with the Nazarene Church at Wauseon, Ohio. This was a hard-fought battle, but God blessed and gave victory. Rev. Earl Stevens and his good people nobly upheld the evangelist and great grace was upon the church. Other folks came in from Morenci, Mich., and Napoleon, Ohio, and got blessed. The church was much discouraged when we began, but were greatly blessed and encouraged when the meeting closed. We were invited back for another meeting before summer.

Our next meeting was at Woodstock, Ohio, with the Nazarene Church. We found a little band of holiness folks in a town where the majority were either Universalists, Christian Science, or Spiritualists, so we did not get much of a hearing; nevertheless, God gave us some souls for our labors, and the church was greatly blessed. Rev. Charles Shafer is the efficient and consecrated pastor of this church. Pastor and people gave us an invitation for another meeting.

Our last meeting was at Thivener, Ohio, among the Baptists. The church is out in the country, and rain and mud and another revival about two miles away cut the attendance some, but day and night the people came. These folks swallowed the gospel truth with a relish. God gave three precious souls at the last altar service. In all our meetings we are telling the folks what a good paper *The Pentecostal Herald* is and taking subscriptions whenever we can. We love the fight.

W. W. Loveless,

London, Ohio.

## ANOTHER GRACIOUS VICTORY.

One of the greatest revivals we have seen in recent years came to a close Wednesday night, Jan. 24, after almost three weeks' duration. This meeting was held in the M. E. Church, Bowersville, Ohio, Rev. Isaac F. Andrews, pastor. It was one of the most stubborn battles we have seen waged in years; for almost two weeks the enemy fought manfully to hold his ground, having held the scepter and dominated so long in these parts, but the muttering thunder of Sinai, and the lightning flashes of God's eternal truth revealed his diabolical work, uncovered his hideous form, and opened the eyes of his victims to the hell in which he meant to plunge them, until cries were heard on every hand, "What shall I do to be saved?" The altar at the church was crowded night after night with penitent hearts, praying, confessing, making wrongs right, and many times not leaving the church until the midnight hour. Many found God in their homes, some of them were unable to sleep or eat for three days and nights, but oh! how their faces did shine, and their testimonies ring, when the transaction took place.

It was impossible to keep account of the numbers who found God in his pardoning and sanctifying grace, but they have the record on high, and eternity alone will reveal the glorious results of this gracious revival. Bro. and Sister Andrews, with their prayers and godly living made this revival possible. The M. E. Church in Bowersville has become the center of attraction. The last day and night of the meeting the church was open from one o'clock in the afternoon until twelve o'clock at night, for hungry hearts to find God at her altar. There never was a finer people than the Bowersville folks.

Please continue to pray for us.

Your little brother,

T. P. Roberts,  
Wilmore, Ky.

## PUSHING THE BATTLE.

From December 3 to 21 a successful series of revival meetings were held in the First Wesleyan Methodist Church in Akron, Ohio, conducted by Rev. William Deal, of Ashland, Ky. The pastor and Brother Joseph Markey had charge of the singing. Beginning with the very first service there was marked conviction and power intensifying to the close of the meetings. After two weeks, Evangelist Deal had to leave but the revival spirit was so good that pastor and people thought best to continue the meetings another week. Accordingly, Rev. H. B. Macrory, pastor of the North Hill Church of the Nazarene and Prof. A. H. Johnston and wife of the same church, and Rev. Mitchell, of the Free Methodist Church of the city rendered valuable help and several souls more bowed at the altar of prayer. Brother Deal proved himself to be the right man

in a hard place. His humble spirit, untiring devotion and passion for souls endeared him to the whole church and many, many friends besides.

Probably sixty or seventy received definite help. After a lapse of a few weeks we are glad to report that the revival spirit continues which is a very good test of the real abiding good of a successful revival. At the close of the two weeks, the evangelist, without consulting the pastor, asked for twenty-five dollars as a Christmas gift for the pastor. Setting the example himself others followed and in about two or three minutes the sum was realized. Both church and pastor were pleased with the untiring efforts of Brother Deal and hope to have him as evangelist again.

H. H. Davis, Pastor.

## THE INTEREST GROWS.

It is through the substantial support of our friends who believe in the work we are doing at Asbury College, that we have been able to relieve the growing pains occasioned by its steady enlargement. Our friends have been loyal, and will continue to be, for they realize that what they invest in a holy ministry is an investment that counts, not only for time, but eternity. The following will have a share in the sheaves garnered in the by and by by the young men who are preparing to preach the unsearchable riches of Christ at home and abroad. We thank you in the name of the Lord, for your offerings for our Theological Building.

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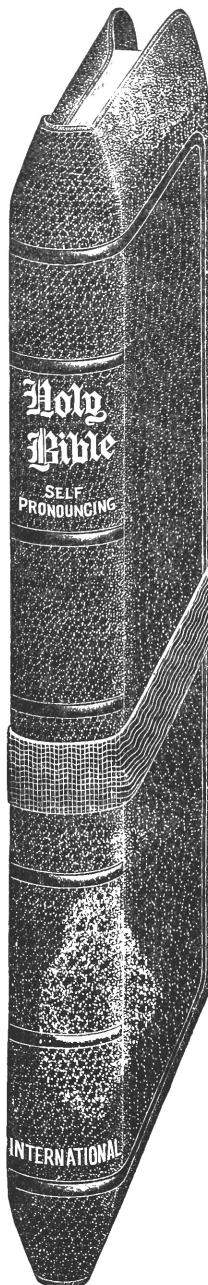
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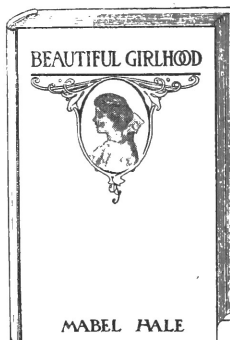
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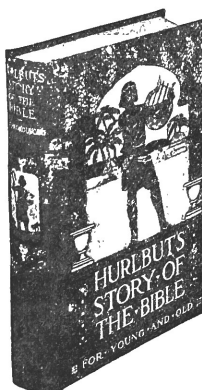
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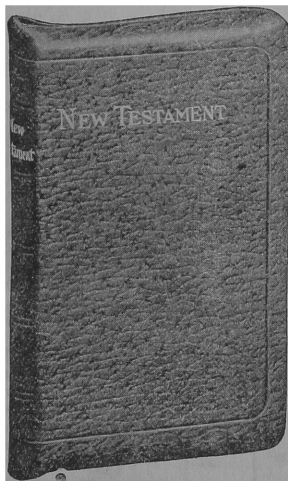
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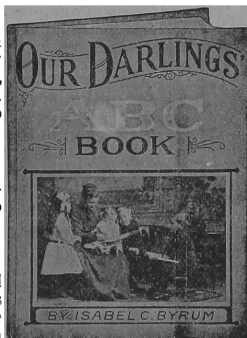
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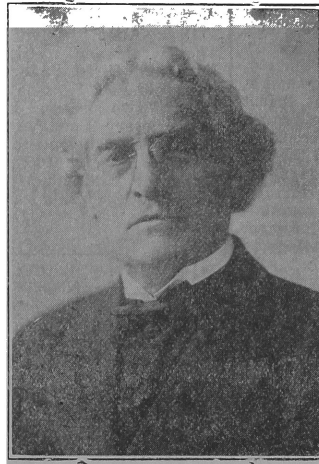
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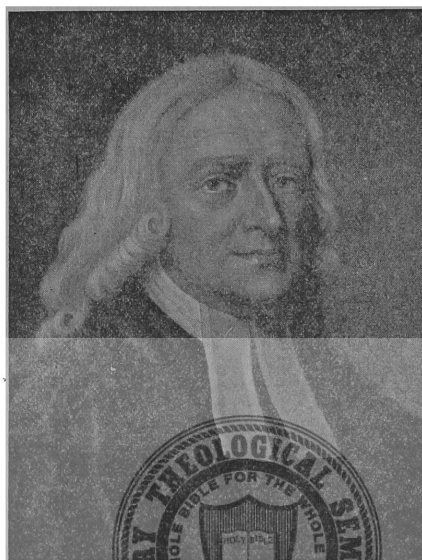
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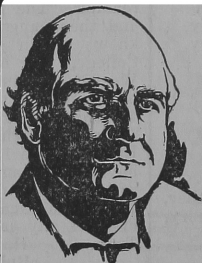
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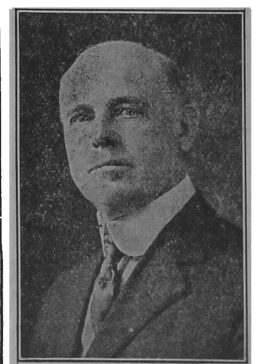
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# OUR BOYS AND GIRLS

## PATIENCE.

Will O. Scott.

(A little Scotch lassie being asked her meaning of Patience answered, "Wait a wee and dinna weary!")  
If, my child, time moves too slowly,  
Don't be fretful, now my deary,  
If your place be e'er so lowly,  
"Wait a bit and dinna weary!"

If the world, my friend is lonely  
And the future dark and dreary  
All will brighten if we only  
"Wait a bit and dinna weary!"

If your hands are tired, my brother,  
And your life less light and cheery,  
Let us bravely greet each other—  
"Wait a wee and dinna weary!"

If your heart is happy never,  
And your eyes are dim and teary,  
God will wipe them dry forever—  
"Wait a wee and dinna weary!"

Dear Aunt Bettie: I have been reading the Boys and Girls' Page, and enjoy it very much. I am in the 7th grade and am 11 years old. My address is 510 West Marion St., Shelby, N. C.  
Helen Leverette.

Dear Aunt Bettie: I wish you all Godspeed in your undertakings for the Lord. I am real sorry, Aunt Bettie, you missed getting that dollar I sent you the 9th of October. We certainly enjoy The Pentecostal Herald with its precious food for the soul. When we are not permitted to attend services we can enjoy reading its pages and feast on the good things it produces. We enjoy reading the Children's Page since Aunt Bettie allows us older ones to come in for a chat occasionally. God's blessings have been truly great in the past year and we solicit all your prayers that we may ever be found watching and waiting when our Lord returns to earth again. Happy New Year to all.  
Lizzie M. Perry.

Rt. 2, Box 202, Howell, Ind.

Dear Aunt Bettie: I am a little 13-year-old New Jersey girl and I would like to join your happy band of boys and girls. I have light hair, brown eyes and fair complexion. I go to Sunday school every Sunday I can. Sunday afternoon I go to the Juniors and I am treasurer of the class. I have three sisters and no brothers. My father is ticket agent at Como Station, and we live above it. Has anyone my birthday, October 3? I wrote to one of the cousins and her name is Lillian Warner. Her last name corresponds with mine. I like her very much. I have sent her several letters and she has done the same. I hope I get some answers from the cousins.  
Edith Warner,  
Box 10, Lake Como, N. J.

Dear Aunt Bettie: May I join your happy band of cousins? I have been reading the Boys and Girls' Page, and enjoy reading it as the letters are so interesting. I like the idea of the Service Club. I want Jesus crowned Lord of all in my heart and everything taken away that would be displeasing to him or hinder in service for him. My age is between 17 and 22. I will close hoping Mr. W. B. is out on a vacation. If any of the cousins wish to write to me my address is Box 154, Bethesda, Ohio.  
Thelma Audrey Lucas.

Dear Aunt Bettie: Good morning to everybody. May we come in for a little while? No, thanks, keep your seats. These are very comfortable. We want a glimpse of the cousins, also you, Aunt Bettie. We certainly would like a long talk with you all, but we must hurry along and let some one else have our place. Did old Santa come to see you, Aunt Bettie? He came to see us. We belong to the M. E. Church, South. Joined the same day, when we were 13 years old. Did you all ever go to a Sunday

school picnic? We did one time. We spent the day, carried lunch. Every Sunday school in the county was represented. Bro. Wilson, from Texas, was there and several other ministers from over the state. Six girls gave a reading, "The Star of Bethlehem," and then sang a song. We once knew a girl who attended Asbury College. Her name is Lela Pomeroy. We are cousins, chums, and neighbors. We are the same height, 2 feet 4 inches, weigh almost the same. I, Hallie Baugh, will be 18 Dec. 21. I, Ruby, will be 18 May 30. To the one having our ages and birthdays we will send our picture. Hope Mr. W. B. is on a vacation. Here is our address if any care to write, Defeated, Tenn.  
Hallie Baugh Hastings,  
Ruby Cornwell.

Dear Aunt Bettie: Well, here comes a girl from old Zeigler, the place with a bad reputation. There are many good Christians in Zeigler. We do have some shooting scrapes here but take it all around, it's a good place to live. I am a Christian and a member of the M. E. Church. I was converted Nov. 14, 1922. Thanks to a girl friend in Pochontas, Ill. I have read The Pentecostal Herald ever since, and the Boys and Girls' Page has always attracted my attention. I am in high school, am 16, have light hair, blue eyes and a light complexion. My birthday is between April 5 and the 10th. I would like to correspond with the person who guesses it.  
Elsie Fortney.

Dear Aunt Bettie: Will you let an Alabama girl join your happy band of boys and girls? Papa takes The Herald and I enjoy reading the Boys and Girls' Page. I go to Sunday school most every Sunday. I am a little girl only 11 years old. I have fair complexion, blue eyes, dark hair, am 4 feet high, weigh 73 pounds. How do you all like my description? I have one sister and five brothers. I live in the country and enjoy it fine.  
Genevieve Moore,  
Florala, Ala.

Dear Aunt Bettie: Will you let a little country girl join your happy band? I certainly enjoy reading the Children's Page. I go to school every day and I am in the 3rd grade. I am 10 years old. This is the first letter to The Herald and I want to see it in print.  
Elizabeth Fair,  
Rt. 3, Box 38, Nicholasville, Ky.

Dear Aunt Bettie: This is my first letter to The Herald. I like to read the Boys and Girls' Page. I am nine years old and in the 4th grade. I go to Sunday school every time I can. Miss Vera Terrell is my teacher. Who has my birthday, April 27?  
Soule Payne,  
Dodson, La.

Dear Aunt Bettie: I was nine years old November 23. I am in the 4th grade. I belong to the Methodist Episcopal Church of Moscow, Idaho. When I was promoted to the Junior Department the S. S. board gave each child a Bible and Diploma, and our teachers gave us a pink cap. Mother was my teacher. We felt quite dignified as we marched up the stairs. Perhaps you know my brother, William and sisters Joy and Rosetta Bell. William and Rosetta are in Rangoon, Burma, and Joy is in Asbury College. I have a little niece, Helen Marie Bell, but we will have to wait a long time to see her. I would be so glad to attend Asbury College when I get older.  
Alice Miriam Bell,  
Moscow, Idaho.

Dear Aunt Bettie: This is the first letter I have ever written you. My grandparents take The Herald. My mother is the Superintendent of the Union Sunday school. I am 10 years old, and in the 6th grade. I am in a class of 13 boys. My aunt is my teacher.  
Claude Hall.

Dear Aunt Bettie: Father takes The Herald and I like it fine. I belong to the Methodist Church. We have just completed our new church and call it Smyrna. We have a nice Sunday school at the church going on two years, and I have just missed one Sunday. We have one of the best of pastors here, Rev. J. F. Taylor. I am between 12 and 16, and the one guessing my age will send my picture. Love to all and a Happy New Year.  
Stella May Watson.

Dear Aunt Bettie: Father takes The Herald and I enjoy reading the Boys and Girls' Page. I will be 13 years old Feb. 2. I have three brothers and two sisters. I go to Sunday school every Sunday. I am in the 7th grade. I belong to the Methodist Church. I weigh 105 pounds. I will close for this time, wishing Aunt Bettie and cousins a happy New Year.  
Della Watson,  
Galena, Ark.

Dear Aunt Bettie: My grandma takes The Herald and I enjoy reading the Children's Page. I am a little girl nine years old. Who has my birthday, May 29? I go to school; am in the 4th grade. I like my teacher. I go to Sunday school when I can. I like to read my Bible. I have three little brothers living, one brother and one sister dead. I want to be a Christian and meet them in heaven.  
Estell Richard,  
Brownsville, Tenn.

Dear Aunt Bettie: Hello cousins! Here comes a girl from Louisiana. We haven't been taking The Herald very long but I always turn to the Boys and Girls' Page first. I am 15 years old. 5 feet, 4 inches tall, dark, wavy hair, dark brown eyes, a little bit dark complexion; so you see I am a brunette. Earle Locke, your letter was fine. Who has my birthday, June 24th? Allie B. Thompson, I am going to write a letter to you, so be sure and answer it. Jessie Lee Terrell, I, too, think Louisiana is a very nice place. I am afraid I will have to close or Mr. W. B. will be coming with broom and dust pan. Some of you cousins write to me at Grayson, La.  
Moise McKeithen.

Dear Aunt Bettie: Will you permit a married lady to visit you for a few minutes? I think The Pentecostal Herald is a wonderful paper. I love to read the Boys and Girls' Page. Jesus sweetly saves and sanctifies me. Praise his name. My soul is satisfied. There's no thirsting for life's pleasures. My heart's desire is to live just like my Savior would have me to let others see Jesus in me. I would be glad to hear from any of the cousins who care to write me.  
Mrs. W. B. Coleman,  
Box 848, Homer, La.

Dear Aunt Bettie: Will you let a little Kansas girl join your happy band of boys and girls? My grandmother takes The Herald and I enjoy reading the letters. My mother and little sister were killed a year ago Nov. 17. Oh, how I miss them. I am in the 5th grade at school and my teacher's name is Miss Cuthbertson, and my Sunday school teacher's name is Mrs. Plummer, and I like them fine.  
Dorothy Barrett,  
210 Southgold, Paola, Kan.

Dear Aunt Bettie: Will you please let a Tennessee girl join your happy band of boys and girls? I have no father or mother. I live with my grandma. I am 14 years old and in the 7th grade. I go to Sunday school when I can.  
Rena Plunk,  
Route 3, Bethel Springs, Tenn.

Dear Aunt Bettie: Are you surprised at one 55 years old, and a minister, entering your circle? Well, if you knew how I love children and youth, how many dear little friends I have, and treasure every one of them in my heart, your surprise would vanish. The Boys and Girls' Page is most interesting to me. I read it through. One of my specialties is visiting schools, large, small, in town and country. If I've time in a strange

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town, between trains, I visit the school. So many ministers neglect this. Children, does your pastor visit your school? Ask him. I gather poems, and a favorite one is "Still sits the little school-house by the road." Who knows the author of it? A Bible text I often use, and which is a favorite with schools, is, "A living dog is better than a dead lion." Find it, and in my next letter I will tell you how I use that text. Children, are any sick in your locality? or any parents lost a child or dear one? I have cards of poems especially for sick or sorrowing, and if you will write me about such one, enclosing stamp, I will send them one or more poems of comfort. Don't forget to write. I will send Friendship cards also.

T. Richardson Gray,  
Humbeston, Iowa.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? My mother takes The Pentecostal Herald and I enjoy reading it, especially the Boys and Girls' Page. I am 13 years old, and weigh 100 pounds. I have three sisters and one brother living and one sister and brother dead. My father and mother are both living. I go to Sunday school every Sunday I can. I am in the 8th grade at school. My teacher's name is Mrs. A. M. Shelton.  
Daisie Sargent,  
Route 1, Georgetown, Ky.

## RESPONSIBILITY.

(For Parents or Teachers)

This little poem has helped me and it may help the readers of The Herald.

"I took a piece of plastic clay,  
And idly fashioned it one day,  
And as my fingers pressed it still  
It moved and yielded to my will.  
I came again when days were past,  
The bit of clay was hard at last,  
The form I gave it still it bore,  
But I could change that form no more.

"I took a piece of living clay,  
And gently formed it day by day,  
And moulded with my power and art  
A young child's soft and yielding heart.

I came again when days were gone;  
It was a man I looked upon;  
He still that early impress bore  
And I could change it never more."

Author Unknown.  
Mrs. Geo. W. Evans.



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## Fallen Asleep.

### THE PASSING OF J. D. HAMILTON.

In the death of Mr. J. D. Hamilton, treasurer of the Board of Missions of the M. E. Church, South, which occurred January 25th, our Church suffers a distinct loss. He was connected with the Board forty-five years, having been one of the signers of the original charter of the Board. For twenty-five years he served as treasurer and in this capacity was brought in close contact with bishops, secretaries, missionaries, and employees of the Board. He was in the Board in 1898, at which time the income of the Board was \$4,765, and when the personnel numbered thirty-six members, officiated by a president, vice-president, a secretary and a treasurer. He witnessed the growth of the Board to fifty-five members, including a president, vice-president, thirteen secretaries and two treasurers, and handled an income from the General Board of \$404,890, exclusive of the Centenary. Mr. Hamilton's familiarity with the details of the work, his thorough understanding of the problems and his sympathy with all who were in any way connected with the Board, endeared him to all and made him well beloved in Methodist circles. One who has served for years as a foreign missionary and in other high offices of the Church said that such a life as Mr. Hamilton's is an unanswerable proof of the divine quality of the Christian religion.

Joseph Daviss Hamilton was born in Nashville, Tenn., December 15th, 1845. He was the son of Mortimer and Emmeline Hill Hamilton. Following in the footsteps of his father, he was one of the charter members of the old McKendree, he early identified himself with that church and became a regular member when he was thirteen years of age. Before he was twenty he was made an officer and until the close of his life he held official relation with that congregation. In 1890, after fifty years of official service, Mr. Hamilton was presented with a handsome loving cup in 1916.

About thirty years ago he was happily married to Miss Mary Gayle McTyeire, daughter of Bishop Holland McTyeire, and sister of Mrs. J. J. Gert, widow of the late Bishop Tigert. His home life was unusually faithful. In speaking of his appreciation of his loved ones, he himself said, "The endearing ties of home and the love and confidence of those who make its hallowed circle have stayed my feet in many a weary road, and led my heart with cheer and hope in my daily path with heavenly light."

He was to the end a typical Southern gentleman, polished and refined in manner and courteous under all circumstances. His love of beauty in all its forms was shown in his fondness for portrait paintings, and he was no

mean judge of this noble art. From a paper written by himself on his seventieth birthday we glean the following reflections:

"What the Church has been to me through all these years I shall never know this side of Paradise. She has given me opportunity for development and growth in higher things, and her fellowship and service have been my chief joy. Subtract from my life the sanctifying ministry of the Church and it would not be worth living."

### SAUSSER.

J. M. Sausser was born May 11, 1850. He lived practically all his life in the vicinity of East Canton (Osnaburg), Ohio. He united with the M. E. Church at East Canton in early life. He came into a living Christian experience at the age of 30. A few years later he received the blessing of Perfect Love. He constantly stood for the faith of the fathers. A few days every summer at a holiness camp meeting was a rich feast for him. He attended Camp Sychar until Camp Sebring was established. He read The Pentecostal Herald for a number of years. Eagerly he watched for its coming and eagerly he read it. He was a class leader and Sunday school teacher for many years. The last Sabbath of his life he taught his class. The next day, Christmas, was spent at a family gathering. On Tuesday, Dec. 26, he went about his work as usual but was found stricken with apoplexy. He lived three hours but did not regain consciousness.

Many were the expressions of confidence in his Christian life and kindly spirit. His wife and daughter miss him very much but we sorrow not as those who have no hope. The eternal God is our refuge and underneath us are the Everlasting Arms. Marvelously the Lord has been with us sustaining us in our sorrow. We ask the prayers of The Herald family.

Mrs. J. M. Sausser and Daughter.

### BIDDLE.

Isaac Biddle, son of Mr. and Mrs. J. F. Biddle, departed this life Dec. 21, 1922, aged three years. He leaves to mourn his loss mother, father, brothers and sisters, besides other relatives. He was laid to rest in the cemetery at Lebanon, Tenn., after the funeral service was conducted by Rev. C. A. Curtis.

His Mother.

### ROBINSON.

Mrs. Blanche Sydnor Robinson, wife of Captain William Pleasant Robinson, and for more than half a century a beloved, noble patriotic resident and consecrated Christian woman of Danville, is dead.

The end came suddenly, yet not unexpectedly, at the General Hospital, where she had been under medical and nursing care and treatment for a little more than a month.

Mrs. Robinson was a daughter of the late Dr. Thomas W. and Blanche McClanahan Sydnor and was born May 27th, 1855, at Oakwell, the old Sydnor ancestral home, in Nottoway county, Va., and there spent her girlhood and received her earlier education, religious impressions and training.

Mrs. Robinson's declining health dates from about three years ago, prior to which time she was exceedingly active. At all times she was a diligent reader and student and an authority upon as well as a talented chronicler of local events which make up the warp and woof of current history. Herself a fluent and graceful writer, she has contributed in years past many interesting and valuable articles to the press and to historical literature. She preserved her interest in humanity and in current events and developments even after a complication of maladies had greatly weakened her and abated her activities. Always and above all else, her boys were her first interest and the center of her thought and affection, and during her long decline in health they had come from distant points to be with her at every opportunity.

Mrs. Robinson is survived by her husband and four sons.

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### HUNDLEY.

Mrs. C. A. Hundley bade farewell to this vale of tears Aug. 8, 1922, aged 65 years. We miss her more and more and she was the light of the home.

I often sit and think of Mother,

When I am all alone;

For memory is the only friend

That grief can call its own.

Soft and bright the stars are shining,

Spreading o'er a lonely grave,

Where lies the one we loved so dearly,

Whom we tried so hard to save.

May God help us to live as did

Mother, and at last meet her where

we shall never say good-bye.

Her Children.

### FRANKLIN.

Annie Mae, daughter of J. C. and M. E. Franklin, was born Aug. 5, 1905 and departed this life April 27. She was converted and united with the C. M. Church, at Mt. Zion, and lived a sweet Christian life. After a lingering illness she went to be with her Lord. A father, mother, brothers and sisters mourn her departure.

Mother.

### A THOUGHT FOR THOSE WHO DO BUSINESS FOR THE KING.

There is a thing which has very greatly perplexed and troubled me many times during my ministry. It is a thing which at first may appear small but is none the less a thing which has seemed to mean the breaking up of more meetings than all the card parties and dances which the industrious servants of the devil could put on. But I have seen more meetings broken up by adverse weather conditions than by all the inventions of the evil one, and I know that God is the director of the elements. Shall I then blame God, who sends the rain and the storm, for the breaking up of a meeting where there might have been souls saved? God forbid that I should be so unjust!

I have noticed this: that the same amount of rain would not stop a single business house in the town from operating; and that our good church-members can don their raincoats and send their way down to the post-office to secure that latest news con-

cerning a ball game in a nearby city, in rain that would make it utterly impossible for them to get to the church. Brethren, these things ought not so to be.

Now there is no doubt but that preachers should not be scolders, but I think our God would not have us to refrain from asking the question; "Why should those who are doing business for the King of heaven close the doors of his house for a rain that would not keep them from their own business?" May it not be that after all their interests are centered more largely upon themselves than upon their God? while they have been blaming him with breaking up his own meeting, by saying, "The weather was unfavorable." I am led of the Spirit to the conclusion that the trouble is not with the God who sendeth the rain but with the church that does not wholeheartedly serve him. And then again I wonder, will he accept any service of us which is less than wholehearted? The difficulty seems to be that men do not put God first. The thing needful is that men learn to realize that the Kingdom Business is important.

Elmer L. Brooks.

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# Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson VIII.—February 25, 1923.

Subject.—The Parable of The Pounds. Luke 19:11-27.

Golden Text.—He that is faithful in that which is least is faithful also in much.—Luke 16:10.

Time.—About March A. D. 30.

Place.—Jericho.

Our lesson follows immediately after that of last Sunday, and seems to have grown out of what our Lord had to say about the salvation of Zachaeus. The forgiving of the publican no doubt created big interest in the Master and his work; so that the people were in great expectation. The words: "They thought that the kingdom of God should immediately appear" turn much light on the feeling that prevailed. They were not looking for spiritual things, but for a mighty king who would re-establish the throne of David, and deliver them from their slavery to the Romans for whom they held the most bitter hatred. For a long time they had watched the Master; and now that he was moving on towards Jerusalem, they were under the impression that when he reached the city he would restore to them their old-time government; but they were mistaken: he had come for a far different and much greater purpose than to take David's throne and rule the Jews. He had come to accomplish a work of salvation in the hearts of men that was to be invisible and world-wide.

Realizing this mistaken notion of the people, he undertakes to correct it by speaking to them a parable that sets forth the work that he came to do. The ground-work of the parable was ready at hand. It was not unusual for ambitious men to go to Rome to secure sub-kingdoms from the Emperor. Archelaus had done this immediately after the death of his father Herod; and the Jews had sent behind him an embassy to prevent his obtaining the kingdom; but he succeeded despite them. In the parable Jesus represents himself under the guise of a nobleman going into "a far country to receive for himself a kingdom, and to return." That verse is tremendous. We are living in the Church age. The Kingdom age is yet to come. I say this knowing full well that in one sense the kingdom of God is within the heart of every Christian, and that sometimes the Church is termed the kingdom; but there is another sense in which the kingdom will not be set up until our Lord returns to earth. What else can the parable mean? Any other construction would do violence to the language of the Master. He is the one who has gone away to receive for himself a kingdom and to return. He says that he is coming back. There is nothing more clearly taught in the Bible than his second coming; and I dare say that there are few things more emphatically taught in the Book than that he is going to establish a kingdom on this earth, and that he is going to reign here with his saints. That will be the kingdom age. Of course, many do not accept this, but I see no way to escape the conclusion, unless one adopts the teaching of the destructive critics who tells us that

Jesus thought he was coming back, but that he was mistaken, and that the apostles were mistaken in their belief in a millennium. If one be so rash as to do that, maybe he can satisfy his own mind; but that will not change the Scriptures, nor alter the fact of his coming again.

The next portion of the parable concerns us personally. It is to us that he has given the pound, and has commanded us to "Occupy till I come." To us a day of reckoning must come. But leave that open until we have had time to look into verse fourteen.

"But his citizens hated him, and sent a messenger after him, saying, We will not have this man to reign over us." Men could not send a messenger to heaven to tell God such a thing as that; but they have been saying it on earth all these centuries. Primarily the reference is to the Jews who rejected him. "He came unto his own, and his own received him not." In a secondary sense it refers to all who refuse to believe in him unto salvation and obedience to his will. Nothing is more astounding than the hatred of the carnal mind towards God and his Christ. As one reads in the daily papers of Russian students burning God in effigy, it sends a shiver through the soul. And yet it is no viler than the conduct of such modern teachers as deny his virgin birth and his Deity. All such infidels crucify him afresh, and put him to an open shame before the world. I solemnly charge what is known as New Theology with open blasphemy against the Holy Son of God. We are finding some preachers who no longer have their congregations repeat the Apostles' Creed, and they have a reason for not doing it. When a preacher does not believe in the virgin birth of Jesus, his Deity and his resurrection, he cannot repeat the creed without lying publicly to men and to God. May be that is a shade better than to repeat the creed, and follow it with a sermon against the virgin birth or the Deity of the Christ; but either one should force the Church to silence such a preacher forever.

Verses 15-26 tell of the reckoning the nobleman had with his servants when he returned in possession of his kingdom. Under this figure we face the final day of judgment when all nations, kindreds, tribes and tongues shall assemble before the white throne. There is a graphic picture of that coming event in Matt. 25, and another in Rev. 20. The lesson before us, as well as many others in the Word, gives us some idea of the close scrutiny of the judgment. It will be an individual matter. The Judge will take plenty of time to look into every case; so that the assembled universe will say "Amen" to every verdict rendered. Just read the text under consideration. The nobleman seems to have given each servant a pound, this parable being different in that regard from the one recorded in Matt. 25:14-30. They are two parables resembling each other, but teaching very different truths. When the nobleman enters into account with them, each man answers for himself. The first one called had done splendidly, and he

comes in fine spirit. There is no boasting of what he had done. "Thy pound hath gained ten pounds." That does not sound like blowing one's own trumpet. I wonder if some modern "blowers" could not learn a good lesson from this? There is a note in the reply of the nobleman to send a thrill of joy through every Christian's soul: "Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities." The meaning comes out in that Jesus is telling us how he will deal with his faithful ones at the day of judgment. That would be its figurative import. In a more literal, and perhaps truer sense, he is telling just what will take place during his millennial reign. You do not like that? I am not responsible for your likes and dislikes. There was a time when I did not like it either; but a deeper study into the Book changed all my former notions. The Word is very plain.

Although the nobleman gives the second one rule over five cities, he does not compliment him as he does the first one who came; and yet I am inclined to think that it is implied. There is no rebuke for not gaining more. In the companion parable given in Matt. 25, the talents mean opportunities given according to their several abilities; and the servant who received the two talents received the very same compliment that was bestowed upon the one to whom the five talents were given. I do not think it fair to assume, as some have done, that Jesus meant to rebuke the servant who had gained but five pounds. The awfulness of the judgment comes out in the nobleman's dealings with the servant who kept his lord's money laid up in a napkin. His excuse for doing nothing is an awful blunder; for he strikes at the integrity of his master's character, accusing him of injustice, if not of downright dishonesty. Doom falls upon the unprofitable servant. The pound that had been committed to him was ordered to be taken from him, and given to him that had gained ten pounds. In the parable in Matthew, the unprofitable servant is cast into outer darkness where there is weeping and gnashing of teeth. We must not miss the lesson: God is looking for men and women who will be faithful even in the little duties of life; and if one be faithful in the little things, he will be glad to call him to higher and larger duties.

The last verse of the lesson rings with horror. "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Those are terrible words when viewed in the light of responsibility to God and the coming day of judgment. The doom of the wicked enemies of God will be something fearful. "Our God is a consuming fire." "It is a fearful thing to fall into the hands of the living God."

## CHILD WELFARE IN KENTUCKY.

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N. B.—Rev. Jack Linn is the author of Good News Column which has run for years in The Herald.

be had of any book-store in Louisville, or of The Pentecostal Publishing Company.

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## NOTICE!

Rev. T. G., Croft, Raleigh, Miss. will be ready for engagements after July 1. He will have associated with him a good song leader. Persons desiring a good evangelistic team will do well to communicate with him.

What shall we do to keep the children at home? Buy an interesting book for every child every week. But you say, I can't afford it. Try buying less clothes, less pleasure, less other things, and more good books, and you will find that you will soon have home staying, book loving, well informed children. Try it.



EVANGELISTIC.

Rev. Sam A. McCook is in a great meeting at Kingston Church, Daytona, Fla. He is assisted by his son, pianist, and his wife, personal worker. Persons wishing their service may reach them at Trilby, Fla.

Rev. W. W. Martin, pastor at Navina, Okla., has recently held a very successful meeting at that place in which many were blessed, the church quickened, people reconciled, and seed sown from which an abundant harvest is expected. He requests prayer for a meeting on another point on his charge.

Rev. R. W. Lewis, D.D., closed a meeting recently at "The Glades" Church in which there were 59 professions. He is now engaged in a meeting at Carmichael, Pa., and asks prayer for its success.

A good meeting just closed at Mason City, Ill., conducted by Evangelists May Paul and Mary Olive, resulting in 52 conversions, 65 tithers signed up, and 27 erected family altars.

Rev. Theodore Ludwig has held a splendid revival at Guide Rock, Neb., in which many sought pardon and purity. The last night 16 found the Lord. He is at present in a meeting at Buffalo, Kan., and reports a good beginning.

Rev. C. S. Clark writes that the campaign at Kaw City, Okla., was a gracious victory, there being between 30 and 40 who united with the church. Bro. C. F. Cannon led the music to the satisfaction of all.

Rev. George Beirnes, Kingswood, Ky., has held a successful meeting at Dow, Ill., in which numbers sought the Lord; not a few found the experience of perfect love. He began at Carlinville, Ill., upon closing this meeting.

Evangelist T. C. Hodgin writes that the fire is falling in Northwestern Kansas, at Quickville, this being the fourth week of the meeting. The seekers are many, and a number have already found the Lord in reclamation and conversion, and the church is getting on higher ground. Mail will reach Bro. Hodgin at Colby, Kan.

Rev. John J. Hunt says he is "On the firing line for full salvation by preaching, pen and publication." In a recent meeting at Gilberton, Pa., 37 knelt at the altar, one young man answering the call to preach. He delivered his lecture sermon on "The Battle of Armageddon," at Bethlehem, Pa., Feb. 9, making its sixteenth delivery.

Rev. F. R. Morgan held a good meeting at Shamrock Church, assisted by Bro. L. C. Messer, singer, and Roscoe Carroll, pianist. There were some 75 professions of salvation and 20 additions to the church. His next engagement was at Milburn, Okla., which resulted in great good. A new church was organized and left in charge of Mrs. Julia Standridge. Bro. Morgan is now in a meeting at Konawa, Okla., assisted by Bros. John and Jack Douglas.

You want your child to be interested in and know the Bible. You can get one of the most attractive little A B C Bible linen books, printed in many bright colors and illustrated, for only 30c in stamps. Your child from 2 to 6 years of age will be entertained, instructed and helped with this book. The regular price is 50c. Send 30c today. Pentecostal Publishing Company.

ANNOUNCEMENTS!

The Nazarene Tabernacle Church, Ashtabula, Ohio, will be dedicated Feb. 25, Dr. and Mrs. J. H. Sloan officiating. It will be an all-day meeting to which all are invited.

Rev. A. W. Fountain and Prof. L. B. Kent have a new gospel tent and are slating for the summer months, commencing June 1. They will be glad to hear from those who desire a revival of old-fashioned religion. Their home address is Green City, Mo.

John Samuels, Kempton, Ind., a student of Asbury College, desires to assist in revival work as a song leader. Address him as above.

Rev. J. W. Carter, D.D., General Evangelist of the M. E. Church, South, has an open date which he can give any one who desires his assistance. Address him Harriman, Tenn. He is available now.

Rev. W. P. Hopkins says to those desiring a good helper in revival work that Rev. L. E. Williams, Wilmore, Ky., and Harney E. Wilson, Ravenna, Ky., are associated as workers. Bro. Williams is a strong gospel preacher, and Bro. Wilson is a consecrated young man, preaches well and is gifted in prayer and altar work, as well as efficient song leader.

Rev. C. C. Davis, Evansville, Ind., has some open dates in March and April; also some dates for camp meeting. He is an earnest evangelist and orthodox in faith.

Rev. Nathaniel Harris, Evangelist and Lecturer of over 30 years' experience, a member of Genesee Conference, N. Y., will accept calls for March with his son E. J. Harris, an experienced evangelist, also singer and soloist. Address them Upland, Ind.

If you read your Bible and haven't for ready reference a good Bible Dictionary, you are missing something really worth while. And just now we are offering a splendid Smith & Peabody's Bible Dictionary at half price, \$1.25, postpaid. Don't miss this opportunity to get this valuable aid to Bible study.

RENDERED THE CAUSE A GREAT SERVICE.

Rev. Guy Wilson, in speaking of "Twelve Striking Sermons" by Rev. Andrew Johnson, D.D., says: "I have stopped long enough to give you your volume careful reading, and think it is one of the strongest, clearest, and sanest books of recent date, on holiness. It would be hard for me to determine which of the sermons I enjoyed the most. The one on 'The Original Cure for Original Sin' is, to me, the outstanding one. You have certainly rendered the cause a great service in writing the book." The book may be had of The Pentecostal Publishing Company, Louisville, Ky. Price \$1.50.

REQUESTS FOR PRAYER.

A reader asks that prayer be made for her community to be revived.

Pray for the sanctification and healing of a sick family.

A local preacher desires to be restored to the experience of holiness, and asks prayer to this end.

Pray for an evangelist who has throat trouble.

A mother wishes to be healed, and for her boys to be reconciled.

Mrs. G. Desires prayer that she may be healed of tumor.

H. M. M. is in distress over his spiritual condition; is also partially deaf and blind and needs the prayers of The Herald family.

Prayer is earnestly requested for a revival in Asbury Church, Detroit, Mich.

Pray for a son who is backslidden and addicted to the cigarette habit.

FROM ONE OF OUR FOREIGN BOYS.

My dear Dr. and Mrs. Morrison:

How I wish I could be there and mingle once more with my old college friends and mates. I rejoice with you in the great progress that dear old Asbury is making, and I am glad and proud that I am one of Asbury's boys. Last month an old missionary from India passed through Manila and he knew you quite well and all the Asbury boys in India and Burma. When I was introduced to him as one of "Morrison's boys" he brightened up and gave me a good handshake adding that he was always glad to meet your boys. Deep down in my heart I felt a bit proud of being worthy to be counted as one of your boys. Two years ago talking with Bishop John W. Robinson, he told me that I must not let the standard to get low for he said, "Asbury boys and girls in India are always the best." What a magnificent tribute that is to you who gave your all for the school and the school that stands for vital religion. So I am glad and happy to be counted as one of your boys and I am trying my best to be not behind the rest. I can report victory and blessings all along the line. And so is Dizon who is making good as an English-speaking pastor to an English-speaking congregation of Filipinos. He is the first Filipino to hold that kind of job and he is making excellent progress.

This last year I have been teaching four classes in the Seminary and finishing up my Theological work at the same time. I am one of the two first Filipino preachers holding the B.D. degree and graduated last March. Dizon and Cruz, at one time students there also, started in with us but the pastoral work of Dizon and the health of Cruz compelled them to give it up, and I was lucky enough to go through, although at great hardship and struggle. Besides my Seminary work, I edited our Tagalog paper, a 16-page, by-weekly, issue; acted as treasurer of our District Home Missionary Society; and on Sundays and special occasions preached and delivered addresses.

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This year I will not have so many classes in the Seminary but instead they will put me to the work of developing our native literature. We are very weak on this point. The Seventh Day Adventists are far ahead of any denomination in this particular work, but in spite of it all they are not accomplishing much. This year with added grant from America and with the proceeds from the Publishing House we purpose to develop this long neglected phase of the work, and they have put me down to tackle the job.

I need your prayers that I may be guided by the Lord in doing this new work.

Sincerely,

D. D. Alejandro,  
Manila, P. I.

OBITUARY.

Brother John H. Hypocrite was born in the Garden of Eden, 4004 B. C. During all his long life he has been very popular among the good people of the earth. So much is this so that some have followed his example to their own detriment. He joined this church about the time we were first organized, and we understand that he has been a member of almost every church in existence, and some have whispered that he has caused a good many churches to cease to exist. In some ways he has been a very good fellow, but he has made a lot of trouble. We think that he has kept some people out of the church, who would prefer to be with him forever in the regions of the lost than to be with him for a little time here. He made a very unfortunate match in his early years, when he married Miss Alice Deceit (a daughter of old Mr. Lying). He had done much better to have taken up with Miss Humble Repentance.

Mr. Hypocrite was a jolly good sort of a fellow and had a multitude of friends who will mourn his loss, along with his children, of whom there are exceeding many. He is gone but he lives on in the lives of his many sons, each of whom bears his name.

But one son was false to his father's ideals and stooped to the association of one named Godly Fear. And it is with sorrow that we say that he hired himself out to dig his own father's grave: and they say he did it with joy and singing. Be it unto him according to his works.

Brother Hypocrite died as a result of heart failure which suddenly took him off as he was in prayer meeting last Wednesday evening. We are glad to note that in his last hours he was as he has always been, claiming to serve God with all his might. And we all hope that our dear brother has gone where we can't help but feel sure that he hasn't. Elmer L. Brooks.

Have you a copy of the Special Solo book containing 23 songs, words and music, by Rev. Jack Linn and Wife? Hundreds are being sold. 15c a copy.



## EVANGELISTS' SLATES

- ADAMS, E. T.**  
Sardis, Ky., in March.  
Winchester, Ky., April 2 to 15 or 22.  
Open date, April 22-May 6.  
Open date, May 6-27.  
Florence, Ky., June 3-17.  
Falmouth, Ky., June 17-July 1.  
Mt. Olivet, Ky., July 1-22.  
Home address, Wilmore, Ky.
- ALLEN, HARRY S.**  
Baxley, Ga., Feb. 5-25.  
Nashville, Ga., March 11-25.  
Buford, Ga., April 1-16.  
Augusta, Ga., April 22-May 6.  
Vacant date, May 13-July 1.  
Vidette, Ga., July 1-15.  
Home address, 810 American Blvd., Macon, Ga.
- AYCOCK, JARRETTE.**  
Fort Wayne, Ind., Feb. 6-25.  
California, Pa., March 1-10.  
Home address, Atwood, Okla.
- BAKEI, M. E.**  
Fall River, Mass., Feb. 1-18.  
Beecher City, Ill., Feb. 22-March 11.  
Home address, 914 W. 28th St., Indianapolis, Ind.
- BANNING, EDNA M.**  
Indianapolis, Ind., Feb. 4-18.  
Home address, 9411 Pratt Ave., Cleveland, Ohio.
- BEACOCK, GEORGE A.**  
Bay City, Mich., Feb. 12-March 25.
- BENARD, GEORGE.**  
Breckenridge, Mich., Feb. 8-25.  
Belding, Mich., March 1-18.  
Dowagiac, Mich., March 21-April 8.  
Plover, Iowa, April 12-20.  
Home address, Hermosa Beach, Cal.
- BENNETT, W. G.**  
Salmon, Idaho, Jan. 28-Feb. 18.
- BENJAMIN, F. H.**  
(Song Evangelist)  
Open dates, February and March.  
Home address, Williams, Ind.
- BEIRNES, REV. GEO.**  
Mattoon, Ill., Feb. 16-March 3.
- BROWN, C. C.**  
Reading, Pa., March 2-11.  
Home address, Kingswood, Ky.
- CAPPRAY, WILLIAM MILLER, GLADYS.**  
Arlington, Wash., Feb. 22-March 11.  
Burlington, Wash., Feb. 1-18.  
Eugene, Ore., March 18-April 4.  
Everett, Wash., April 8-22.  
Home address, 1754 Washington Blvd Chicago, Ill.
- CAIN, W. R.**  
Chicago, Ill., Feb. 18-28.
- CALLIS-GREENFELL.**  
Camden, Mich., Feb. 1-18.  
Permanent address, Box 203, Wilmore, Ky.
- CLARKE, C. S.**  
Quinlan, Okla., Feb. 15-March 11.  
Moorland, Okla., March 18-April 1.  
Address, 310 N. Broad, Guthrie, Okla.
- COAST TO COAST CONVENTIONS.**  
Tacoma, Wash., Feb. 13-18.  
Seattle, Wash., Feb. 20-25.  
Workers: Ilevs. Geo. J. Kunz, Joseph H. Smith, T. M. Anderson, C. C. Rineberger, leader of song.
- COPELAND, H. E.**  
Bayard, Iowa, Feb. 11-March 4.  
St. Louis, Mo., March 18-April 1.  
Chicago, Ill., April 3-22.
- CORNELIUS, E. M.**  
Redkey, Ind., Jan. 28-Feb. 18.  
Upland, Ind., Feb. 25-March 18.
- CRAMMOND, C. C.**  
(Song Leader)  
Grant, Mich., Feb. 11-25.  
Perry, Mich., Feb. 27-March 11.  
Home address, 815 Allegan St., Lansing, Michigan.
- CONLEY, PROF. C. C.**  
(Song Leader)  
Cleveland, Ohio, Feb. 9-25.  
March and April open.  
Home address, 284 E. York St., Akron, O.
- CURRY, C. G.**  
New Galilee, Pa., Feb. 12-25.  
Home address, University Park, Ia., Box 112.
- DAVIDSON, D.**  
(Gospel Singer)  
Open date, March 11.
- DEAL, WILLIAM.**  
New Castle, Pa., Feb. 4-18.
- DUNAWAY, C. M.**  
Sebring, Ohio, Feb. 18-March 11.  
Pineville, Ky., March 18-April 8.  
Hattiesburg, Miss., April 15-20.  
Montgomery, Ala., May 6-27.  
Address, 433 S. Candler St., Decatur, Ga.
- EDWARDS, C. E.**  
Harrisburg, Ill., Jan. 20-Feb. 18.  
Benton, Ill., Feb. 18-March 12.  
Farlow, Ky., March 12-25.  
Address, Barlow, Ky.
- EDEN, T. F. AND ETHEL.**  
Pensacola, Fla., March 18-April 1.  
Home address, Audubon, N. J.
- ELSNER, THEO. AND WIFE.**  
Canastota, N. Y., Feb. 16-March 4.  
Grafton, W. Va., March 11-25.  
Binghamton, N. Y., April 1-15.
- ELLIOTT, P. F.**  
Reading, Pa., Feb. 4-18.  
State Convention, March 27-31.  
Pasadena, Cal., (camp) May 25-June 4.  
Whittier, Cal., (camp) June 8-17.  
Allentown, Pa., (camp) June 29-July 8.  
Dayton, Ohio, (camp) Aug. 3-13.  
Owasso, Mich., (camp) Aug. 24-Sept. 2.
- FLANERY, B. T.**  
Montrose, Colo., Feb. 1-18.  
Grand Junction, Colo., Feb. 20-March 11.  
Open date, March 14-April 22.  
Home address, Clam Falls, Wis., Rt. 2.
- FLEMING, BONA.**  
Austin, Texas, Feb. 18-March 4.  
Temple, Texas, March 5-15.  
Ballinger, Texas, March 19-April 1.
- FOUNTAIN AND KENT.**  
Wayland, Mo., Feb. 11-25.  
Gainsville, Mo., March 1-17.  
Spickard, Mo., March 18-29.  
Trenton, Mo., April 1-15.  
Open date, April 15-30.  
Rothville, Mo., May 1-31.  
Home address, Green City, Mo.
- FUGETT, C. B.**  
Roanoke, Va., Feb. 16-25.  
Wabash, Ind., Mar. 1-11.  
Marion, Ohio, March 13-25.  
French Lick, Ind., April 1-15.  
Brown Co., Ind., (camp) Aug. 1-12.  
Plover, Ky., (camp) Aug. 15-20.  
Home address, 142 Newman St., Ashland, Ky.
- GAAR, J. E.**  
Parker, Ind., Feb. 18-March 11.  
Open date, March 3-April 1.  
Meridian, Miss., April 5-15.  
Home address, Olivet, Ill.
- GOSSETT AND WALLER.**  
Wymore, Neb., Feb. 11-25.  
Nashville, Tenn., March 18-April 7.  
Litchfield, Ky., April 4-22.
- GOUTHEY, A. P.**  
Columbus, Ohio, February.  
Hamlin, Texas, March.  
Indianapolis, Ind., April.
- GREEN, JIM.**  
Lincolnton, N. C., Feb. 11-20.  
Franklin, N. C., March 4-12.  
Connelly Springs, Aug. 1-10.
- GRIFFITH, REBECCA BELLE.**  
Open date, February.  
Pittsburgh, Pa., March 4-18.  
Frazesburg, Ohio, March 19-April 2.  
Home address, 814 S. Fourth St., Hamilton, Ohio.
- HALLMAN, W. R.**  
Mt. Pleasant, Iowa, Feb. 15-March 4.
- HAM EVANGELISTIC PARTY.**  
Henryetta, Okla., February.  
Fayetteville, N. C., March.  
Jefferson, Texas, April.  
Athens, Ala., May.  
Mart, Texas, June.  
Albany, Texas, September.  
Home address, Anchorage, Ky.
- HARRIS, JACOB M.**  
Some open time in 1923.  
Permanent address, 1311 S. Kedzie Ave., Chicago, Ill.
- HEWSON, JOHN E.**  
North-head, Grand Manan, New Brunswick, Canada, Feb. 18-March 11.  
Seal Cove, Grand Manan, New Brunswick, Canada, March 12-April 1.  
Open date, April 8-July 17.  
Delanco, N. J., (camp) June 22-July 4.  
Open date, April 8-June 17.  
Hartselle, Ala., August 2-12.  
Kearney, Neb., Aug. 16-26.  
Lacona, Iowa, Aug. 28-Sept. 9.  
Home address, 127 N. Chester Ave., Indianapolis, Ind.
- HOLLENBACK, ROY L.**  
Clarence, Mo., Feb. 4-25.  
Princeton, Ind., March 1-25.
- HOLLENBACK, URAL.**  
Seymour, Ind., Feb. 1-18.  
Hot Springs, Ark., April 6-22.  
Home address, Greenfield, Ind.
- HOBBES, E. O.**  
Parrish, Ala., Jan. 31-Feb. 20.  
Open date, Feb. 25-March 11.  
Home address, 2503 Cornelia Court, Louisville, Ky.
- HORSLEY, OTTO.**  
Camp Ground, Ill., Feb. 22-March 4.  
Mt. Vernon, Ill., Feb. 11-March 4.  
East St. Louis, Ill., March 11-April 1.  
West Liberty, Ill., April 8-29.  
Richview, Ill., May 6-27.  
Orient, Ill., June 3-24.  
Home address, 801 W. Logan St., Marion, Illinois.
- HUFF, WM. H.**  
Medford, Ore., Feb. 25-March 11.  
Roseburg, Ore., March 12-24.  
Green Pass, Ore., March 26-April 15.  
Eugene, Ore., April 17-29.  
Deer Creek, Okla., May 11-20.  
Arlington, Texas, May 23-27.  
Kokomo, Ind., June 1-10.  
Charleston, W. Va., June 12-24.  
Mitchell, S. D., June 29-July 8.
- ELDERADO, Kan., July 13-22.**  
Eaton Rapids, Mich., July 26-31.  
Romeo, Mich., August 4-12.  
Alexandria, Ind., August 15-20.  
Gaines, Mich., Aug. 25-Sept. 2.
- HUNT, JOHN J.**  
Holland, Mich., Feb. 18-24.  
Louis, Mich., Feb. 25-March 11.  
Grand Rapids, Mich., March 12-25.  
Milville, N. J., April 18-25.  
Home address, Media, Pa., Rt. 8.
- JACOBS, G. F.**  
Parson, Iowa, Feb. 5-25.  
Open dates after March 1.  
Home address, University Park, Iowa.
- JACOBS, CHAS. A.**  
Hastings, Mich., Feb. 18-March 11.
- JEFFRIES, A. R.**  
West Liberty, Ill., Feb. 14-March 4.  
Etkville, Ill., March 11-April 1.  
Home address, 800 Grove St., Evansville, Indiana.
- JOHNSON, ANDREW.**  
Pittsburgh, Pa., Feb. 4-18.  
Home address, Wilmore, Ky.
- KENNEDY, PRESTON.**  
Clayton, N. J., Feb. 8-25.  
Pittsfield, N. J., Feb. 26-March 18.  
Pittsfield, Mass., March 22-April 8.  
Schenectady, N. Y., April 11-29.
- KENNEDY, R. J. AND WIFE.**  
(Song Evangelists)  
Oklahoma City, Okla., March 11-Apr. 1.  
Blossom, Tex., April 1-17.
- KIEFER, R. J.**  
Sawyerwood, Ohio, Feb. 20-March 4.  
Open date March 11-April 1.  
Open date, April 8-29.  
Home address, 1515 Cleveland Ave., Columbus, Ohio.
- LAMANCE, W. N.**  
Elkins, W. Va., Jan. 28-Feb. 20.  
Painsville, Ohio, Feb. 23-March 20.  
Mattoon, Ill., March 25-April 17.  
Willoughby, Ohio, April 17-May 12.  
Geneva, N. Y., March 25-April 17.
- LINDLEY, PAUL B.**  
Monroe, Ind., Feb. 11-March 4.  
Open date, March 11-April 8.  
Mooresville, Ind., April 15-29.  
Home address, 318 S. Ogden Ave., Columbus, Ohio.
- LOVELESS, W. W.**  
Monticello, Ky., Feb. 9-25.  
Home address, London, Ohio.
- LUDWIG, THEODORE.**  
Litchfield, Neb., Feb. 15-March 5.  
Kenesaw, Neb., April 18-May 6.  
Kirk, Colo., March 7-25.  
Chadron, Neb., March 28-April 15.  
Home address, 4010a, No. Grand Ave., St. Louis, Mo.
- MCPHAIL, GEO. C.**  
Sycamore, O., Feb. 5-18.  
Sebring, Ohio, Feb. 19-March 11.  
Home address, Sebring, Ohio.
- MAITLAND, T. F.**  
Tulsa, Wash., February.  
Spokane, Wash., March 11-April 1.  
Home address, Winfield, Kan.
- MAFFIN, JAMES T.**  
New Pittsburgh, Ohio, Feb. 4-18.  
Home address, 775 York St., Marion, O.
- McBRIDE, J. B.**  
Darby, Pa., Feb. 11-25.  
Malden, Mass., March 4-18.
- MACKY SISTERS.**  
Detroit, Mich., Feb. 11-March 11.  
West Springfield, Pa., March 13-28.  
Trinway, Ohio, March 29-April 15.  
Atlanta, Ga., April 17-29.  
Atlanta, Ga., April 29-May 13.  
Home address, New Cumberland, W. Va.
- MILLS, F. J.**  
Mulberry Grove, Ill., Feb. 14-Mar. 4.  
Vermontville, Mich., March 11-April 1.  
Home address, Sta. A, Box 81, Lansing, Michigan.
- MINGLEDORFF, O. G.**  
Fayetteville, W. Va., Feb. 11-March 11.
- McCORD, W. W.**  
Salem City, Ga., (camp) July 19-29, 1923.  
Winder, Ga., July 30-Aug. 12.  
Greensboro, Ga., Aug. 13-26.  
Home address, Sale City, Ga.
- MILAM, D. W. AND MILLER, L. J.**  
San Antonio, Tex., Feb. 4-25.  
Ft. Valley, Ga., March 4-18.  
Corpus Christi, Tex., March 25-April 8.  
Temple, Texas, Apr. 8-29.  
Amarillo, Tex., May 6-20.
- MILLER, JOHN.**  
Dayton, Ohio, Feb. 12-March 11.  
Arcanum, Ohio, April 7-22.  
Richmond, Ind., May 3-20.  
Gettysburg, Ohio, June 1-July 1.  
Home address, Verona, Ohio.
- MOLL, EARL B.**  
Meridian, Miss., Feb. 12-March 4.  
Goldsboro, N. C., March 11-April 1.  
Permanent address, Box 454, Wilmington, N. C.
- MOORE, GEORGE.**  
Indianapolis, Ind., Feb. 11-March 4.  
Home address, Indianapolis, Ind., 1204 Comer Ave.
- NIXON, J. T.**  
Waldo, Kan., Feb. 11-23.  
Hendley, Neb., Feb. 18-March 11.  
Home address, 1316 Highland, Salt Lake, Kan.
- PHILLIPS, EDWIN F.**  
San Diego, Cal., February.  
Home address, 7332 Myrtle Ave., Maplewood, Mo.
- PRATHER, S. H.**  
Desloge, Mo., Feb. 4-25.  
Slaughters, Mo., August 5-19.  
Home address, 1310 Clay St., Hensson, Ky.
- PURNEY, F. E.**  
Corbin, Kan., Feb. 1-19.  
Laverne, Okla., Feb. 22-March 12.  
Oil Hill, Kan., March 15-April 2.
- QUINN, IMOGENE.**  
Janesville, Ill., Feb. 11-March 4.  
Edgar, Ill., March 4-25.  
Home address, 909 N. Tuxedo, Indianapolis, Ind.
- RYLAND, WILLIAM A.**  
(Song Leader)  
Centerville, O., Feb. 3-18.  
South Bend, Ind., March 4-25.
- REID, JAMES V.**  
San Antonio, Tex., Feb. 4-25.  
Bdina, Tex., Feb. 26-March 11.  
Durham, N. C., March 18-April 1.  
Blizbeth, N. C., April 8-22.  
Home address, Oakland City, Ind.
- RENSHAW, SAMUEL B.**  
Wynnewood, Okla., Jan. 29-Feb. 21.  
Open date, Feb. 25-March 17.  
Sayre, Okla., March 17-April 7.  
Home address, 4345 Trumbull Ave., Detroit, Michigan.
- RINEBARGER, C. C.**  
Tacoma, Wash., Feb. 13-18.  
Seattle, Wash., Feb. 20-25.  
Portland, Ore., Feb. 27-March 4.  
Los Angeles, Cal., March 6-11.  
San Diego, Cal., March 13-18.
- ROBERTS, T. F.**  
Nashville, Ill., February.  
Address, Wilmore, Ky.
- ST. CLAIR, FRED.**  
Portland, Ore., Feb. 4-March 4.  
Vancouver, Wash., March 11-April 20.  
Vidalia, Ga., May 6-June 4.  
Permanent Address, Berkeley, Cal.
- SHANK, R. A. AND MRS.**  
Lexington, Ky., Jan. 25-Feb. 11.  
Home address, 191 N. Ogden Ave., Columbus, Ohio.
- SELLE, ROBERT L.**  
Billings, Okla., Feb. 4-25.  
Manchester, Okla., March 4-25.  
Home address, Winfield, Kan.
- SHELHAMER, E. E.**  
Los Angeles, Cal., Feb. 11-25.  
Sherman, Cal., March 4-18.  
Address, 5428 Walnut Hill Ave., Los Angeles, Cal.
- STONE, S. W.**  
Sarnia, Ontario, Jan. 28-Feb. 18.  
Cambridge, Ohio, Feb. 22-March 11.  
Byesville, Ohio, March 13-April 1.  
Warren, Ohio, April 3-22.  
Home address, 418 So. Fern Ave., Ontario, Cal.
- SWARTHWOOD, T. A.**  
Green City, Mo., Feb. 8-22.  
Purdin, Mo., March 6-24.  
Patterson, Mo., March 25-April 1.  
Home address, 727 Fern Ave., Louisville, Ky.
- THOMAS, JOHN.**  
Cincinnati, Iowa, Feb. 7-18.  
Manchester, N. Y., March 4-18.  
North Bangor, N. Y., March 20-April 1.  
Ogdenburg, N. Y., April 3-15.  
Permanent address, Wilmore, Ky.
- TRUMM, G. C.**  
Coal Fork, W. Va., Feb. 1-28.  
Home address, 844 Carr St., Charleston, W. Va.
- THORNTON, J. L.**  
Noblesville, Ind., Feb. 1-18.  
Open for calls after Feb. 18.
- TUCKER AND TURBEVILLE.**  
Deridder, La., Feb. 11-25.  
Tulahoma, Tenn., March 4-18.  
Key West, Fla., March 25-April 16.  
Home address, 2014 Nelson Ave., Memphis, Tenn.
- VANDERSALL, W. A.**  
Shickley, Neb., Feb. 4-25.  
Open date, March 1.
- VAYHINGER, M.**  
Hazelton, Ind., Feb. 12-March 4.  
Castleton, Ind., March 5-25.  
Broad Ripple, Ind., March 26-April 15.
- WELLS, KENNETH AND UNICE.**  
Pittsburgh, Pa., Feb. 1-18.  
Home address, 2115 Barth Ave., Indianapolis, Indiana.
- WHITCOMB, A. L.**  
Kansas City, Kan., Feb. 16-25.  
Topeka, Kan., March 2-18.  
California, March 20-May 20.  
Waukena, Neb., June 1-10.  
Home address, University Park, Iowa.

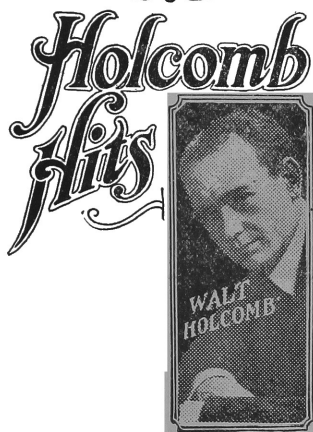


**WILSON, GUY**  
Elizabeth, Pa., Feb. 18-March 4.

**WILLIAMS, L. E.**  
Charleston, W. Va., Feb. 4-March 4.  
Open date after March 4.  
Address, Wilmore, Ky.

**WILLIAMS, J. E.**  
Ogden, Ill., Feb. 12-March 4.  
Plymouth, Ia., March 5-18.  
Freeport, Mich., March 19-April 1.  
Olivet, Ill., April 30-May 5.  
Open date, May 6-20.  
Home address, Olivet, Ill.

**YOUNG, R. A.**  
Fl. Branch, Ind., Feb. 13-25.  
Spring months open dates.  
St. Louis, Mo., June 27-July 8.  
Center Point, La., July 12-22.  
Open date, July 25-Aug. 5.  
Bivins, Tex. (camp) Aug. 10-20.  
Oakland City, Ind., Aug. 24-Sept. 2.  
Ferryville, Wis., Sept. 5-16.



Radio has aroused the world. People got tired of being lectured and the popular lecturer retired by common consent.

Then the movies had the day, and folks flocked to the moving picture shows, where they could sit down and not be bothered.

Now they are worn out gadding around and want to remain at home awhile and allow the radio apparatus to entertain them. Anything that will keep people at home will be a Godsend.

However, will the more luxuriously inclined men and women of the future take advantage of the modern way of harnessing the ethereal waves and receive the sermons of their favorite preachers as they recline on their Sunday morning couches, instead of occupying their customary pews? The answer is in the pastor's sermon.

The world is growing brighter, but, like the sun, it still has some black spots upon it.

Saying prayers is a baby's task, but praying prayers is a man's job.

Some folks join the church just like they join a club.

We want clear ideas for our head and clean ideals for our hearts.

#### AFTER THREE YEARS.

Three years ago the last of September we were very impressed that we should put forth a real earnest effort to establish and develop headquarters for the Holiness Mountain Mission work that we had been interested in for some years.

As we figured what attention and labor it would take to do this we saw if we were to really accomplish anything worth while we would have to give the work here our undivided at-



**REV. GEORGE TUCKER,**  
General Evangelist M. E. Church,  
South. Address 2014 Nelson Ave.,  
Memphis, Tenn.

tention for several years. This, of course, would compel us to temporarily give up our work as an evangelist. It was with some struggle we cancelled a lot of our engagements, and refused all calls for evangelistic services (during these three years we have only held one church meeting and two camp meetings in the North). It meant something to us to give up the work we had been engaged in day and night for some fifteen years, but the Mountain Mission work had such a hold on our hearts and the leading and smile of the Lord was so upon us that we felt we were doing that which we should do. And that one thought has been one of our greatest stays as we have struggled forward in the work here during the past three years. We were doing what we should do and God would surely bless.

These three years have been the most arduous and strenuous of our life, but through it all the presence of the Lord has been so with us that they have been the most blessed days of our life, and while the Lord has enabled us to accomplish quite a lot that should be done from a material standpoint, there has been a lot accomplished in our own soul. We have grown much in the grace and knowledge of our Lord and Savior, Jesus Christ. We have known what it is during a portion of this time to live in a shack or mountain house without a door or window, only having boards nailed together to answer their purposes. We have lived for months without milk or butter; during that time we lived mostly on beans and hominy. But while we struggled we had the vision, and were assured our labor and sacrifice would not be in vain.

After three years what a change! Several homes with windows in and real factory doors. More than fifty acres under fence; more than twenty acres under cultivation; several fine milk cows, a lot of fine chickens, sweet and Irish potatoes by the bushels, a fine bunch of hogs, a little flock of goats, corn and fodder for our stock, our own saw mill on the place, a nice little chapel in which at the present time is held the county day school for the district, then to us best of all the ground cleared and the lumber cut and in stack for our little Bible School. Surely as you read this you will feel like we do. How is



**R. E. TURBEVILLE,**  
Choir Director and Soloist for the  
Tucker Evangelistic Party. Address  
Jasper, Ala.

that? Why, just like shouting, Praise the Lord! Hallelujah! Amen!

We forget the toil and struggle of it all in what we now behold. We do not regret our choice three years ago. As we are now up to a place when the opportune time comes we can put a strong force of workers into the field and maintain them there without the constant danger of them having to leave the mountain section because they have no place to live or no food to eat. We regretted so much that we could not have several companies out with tents this summer, but we felt we simply had to provide for a better plan and system of supporting and directing our workers than we have had in former years. We are now getting on a real permanent basis to advance the work as it should. We are already selecting our tent workers for next summer. We have at this writing a student from one of our Holiness schools with us getting acquainted with the work so he can direct one of the group of tent workers next summer.

We have several workers engaged to hold special meetings in the larger settlements and towns during the winter months. I am sure the reader will rejoice with us in what has been wrought on Beulah Heights during the past three years, and will be glad for the part you have had in the development of the work with your prayers and means, and what has been wrought will surely be an incentive to support the work of spreading Scriptural Holiness over these mountains in a larger way than ever before.

Charles B. Kolb,  
Wiborg, Ky.

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1880 and 1950. A Table shows the standard time around the world.

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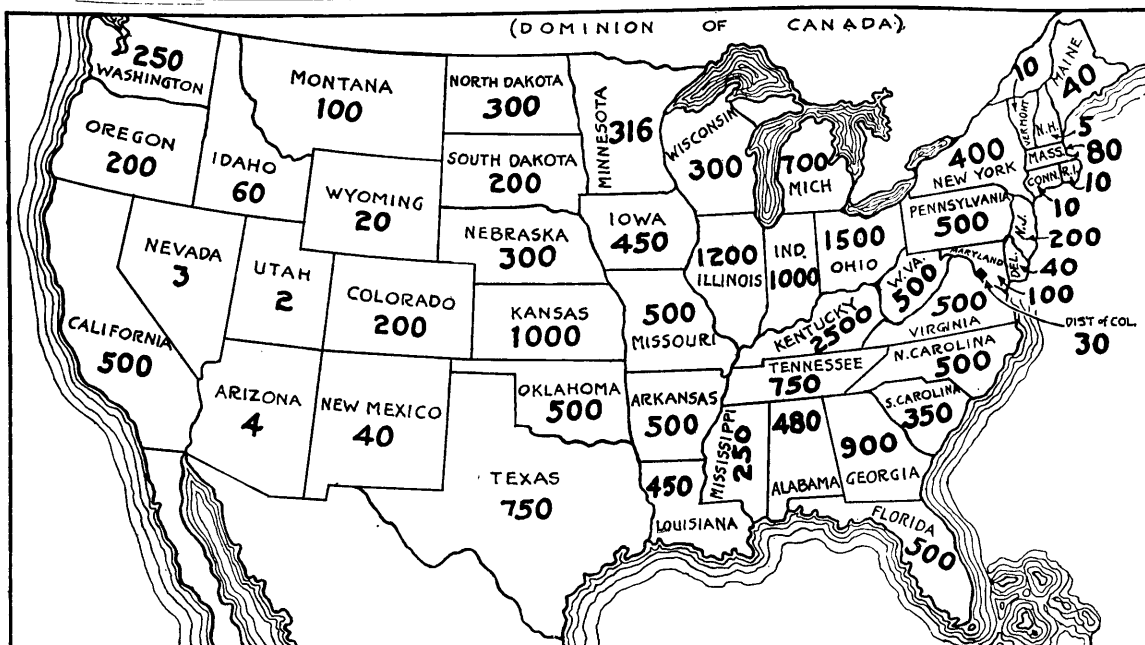
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### SPIRITUALITY. Dr. Henry Ostrom. (Continued from page 5)

out in full light to such a man. Much exhortation to such to take interest in those who stumble on the way is not needed. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one" would surely remind him of his privilege since he, a poor lost sinner, has been so freely and marvelously saved and is so kept by the power of God alone. He must seek to restore his brother, and as well he must seek to rescue the lost. Oh, how far above strife and jealousy stands spirituality. "Truly our fellowship is with the Father, and with his Son, Jesus Christ."

Still more, exhortation to such to live fruitful lives need not be so urgent for it is the Spirit who gives the fruit. And such fruit! Not one, not even one of the varieties of the fruit of the Spirit is a natural product. All is of the spirit by the Spirit. Love! Yes, but not natural affection; above all, not that animal passion so often referred to as love in our current literature and songs. It is "The love of God shed abroad in our hearts by the Holy Ghost," clear above the natural. It is as Jesus speaks of it in his Intercessory Prayer, "That the love wherewith thou hast loved me may be in them." Joy! Yes, but not our jocularity, not our psychological self-anking of laughter, not our prompted tickling urged on by some trifling comment. No, it is this, "*My joy remaining in you.*" It is, "Joy unspeak-

able." It is joy that can live in the same heart with sorrow and still be none the less joy. Some one has translated the words in the Epistle to the Philippians (4:4), "Rejoice in the Lord alway; and I will keep right on saying, rejoice." Peace! Yes, but "Peace with God" and then "The peace of God." It is no indolent stagnation, no swaying in negligence and no dead calm on the edge of nothingness. Rather, it is the peace of him who holds the worlds in their orbits. So through the whole list of nine of these imperishable varieties! All this we see is a manifestation of spirituality. It is the effusion of that condition in which the Holy Spirit dwelling in us does, through our spirits, true to his own Word cause us to have a superior acquaintance with God. (Read Galatians 5:22, 23).

Surely, then, the "Fullness of the Spirit" implies fuller spirituality.

Soul, have you this? Are you really spiritual? Have you yielded, yielded, yielded? Not vaguely, as if approaching a dream, but confidently sure of God's contract, have you so yielded that he has filled you? And have you a precious acquaintance with God? Or are you an orphan in a world of death groping over graveyards far from home? Or, on the other hand, are you a Christian, but content to be a babe?

My friend, Mr. Pace, talked to me about snowflakes until what he said seemed to me like a hundred page commentary on Job 38: 22; "Hast thou entered into the treasures of the snow?" He showed me that such snowflakes, when placed under the microscope,

revealed regularity of shape. He showed me how in the majority of instances I could find the law of the octave in a snowflake. He seemed to acquaint me with the heart of the little thing, and then he seemed to make me feel that it was set to music. And I thought, how often I have, all unconscious of their beauty, crushed them under my stumbling feet. I had never really seen them before; I had walked on them. Once I had read something John Ruskin had said about them but that, too, was forgotten.

But all this (though now I regard the snowflake as the singing flower of the storm) would be but the smallest occurrence compared with my living amid God's bounties and appealed to by Christ's sacrifice, yet remaining so unacquainted with God as to have not taken the step out and up from my vagueness and my dreaminess into the place where I really know God. Ah, yes; and there is more than this, for in Galatians 4:9, when the Holy Spirit would have it so expressed he adds, "rather ye are known of God." Dead idols cannot know me. Dead theories of "The Allness" cannot know me. But "my sheep know me," says Jesus. And he adds, "I know them," too. It is something in a world of strangers and misunderstanding and death to be able to say "God knows me." Indeed, I remember that all through the Gospels Jesus calls his Apostles by their "given" name. He knows you. Can you truthfully say that you know him? Surely we have seen that it is not hard to accomplish. He makes all the advances. It is the very heart of spirituality to *know him well.*



# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.  
Mrs. H. C. Morrison, Associate Editor.

Louisville, Ky., Wednesday, Feb. 21, 1923.  
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\$1.50 Per Year.  
Vol. 35, No. 8.

## WE KNOW WHAT WE BELIEVE.

By The Editor.



**P**T will be remembered that our Lord Jesus, in that famous conversation with the woman at the well, told her that she did not know what she believed, but that we, that is, we Israelites, in deed and in truth, we readers of the Holy Scriptures, know what we believe. There is much comfort in being positive with reference to the essentials of salvation. I remember to have heard a very devout old farmer testify at a quarterly meeting in this way, "I know the Bible to be true because it corroborates my experience." The simple truth is, this man fell under conviction, repented, and exercised saving faith in Christ when a young fellow attending a revival meeting. He knew comparatively little of the Scriptures, but believed and accepted the message of the evangelist.

Having been saved, he devoted himself to the study of the Scriptures and, as he read, he found himself; he beheld a pen picture of the sinner he had been, drawn true to life by inspired hands; he found in the Bible a marvelous description of the agony through which he had passed. He read in the Psalms "The sorrows of death encompassed me, and the pains of hell gat hold upon me." He said that was my experience at the mourner's bench that night during the revival over at the Methodist Church. He read again, "Bless the Lord, O my soul, and all that is within me bless his holy name." He said, that's the way I felt, and that's what I tried to say the night I was converted.

As he read on, he found a description of "the war within our members." He recognized himself as a babe in Christ who was yet carnal. He experienced the conflict between the old man of sin and the new man begotten within him by the regenerating power of the Holy Ghost. He not only found this in the Scriptures, but he found a battle between these two men within himself. He discovered that in the program of the soul, in the progress of Christian experience, the atonement provided in the Lord Jesus that there must be both a birth and a death; that the birth imparts the new man, that the death crucifies the old man, and he brought the old man to the cross. He consecrated and held him there. The Holy Spirit fell upon him in sin-killing power; he found that the old man was slain and cast out. Not only so, but he found that the Holy Spirit came in, crucifying and casting out the old man and abiding a blessed witness, a gracious Comforter, and a mighty empowerer. Oh, yes, he could say with positive assurance, "I know the Bible to be true because it corroborates my experience."

This is one of the greatest advantages of our Christian religion over false religions. It is not guess-work; it is not merely a hope-

so; it is a profound experience; it is an "I know." The same power of the Holy Spirit lifts a man into a knowledge, a profound and gracious assurance of salvation. It is clearly expressed in Hebrews, "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." It will be remembered that on one occasion our Lord Jesus said, "I thank thee, O Father, that thou hast hid these things from the wise and prudent and hast revealed them unto babes." Such is the Father's wisdom. God's true people are illuminated, taught, and witnessed to by the Holy Ghost.

Unfortunately, we have not a few religious teachers today who do not know what they believe. They are not quite sure of anything; they are waiting with quite a degree of patience for German scholars or various and sundry scientists and destructive critics of the Holy Scriptures to tell them what to believe, where to cast their anchor; they are like certain spoken of in the Holy Scriptures who are ever learning, but never able to come to a knowledge of the truth. They hesitate to make a positive statement about anything; they have no flaming message; no powerful appeal; no full assurance; they are blind leaders of the blind and the ditch is filling up rapidly. They are going the way of unbelief, of darkness and death. In these times when there is so much false teaching, so much uncertainty, it is a fine thing to pray through to victory, to seek until we find, to ask until we receive, to knock until the door of a full assured salvation is opened; to be able to say, "I know whom I have believed."

### Open Letters to John D. Rockefeller, Jr., On Christian Education.

No. V.

My dear Mr. Rockefeller:

**I**N the first of these letters, I called attention to the fact that monarchies have passed away and that we have come into an age of democracy. I should make some qualifications. Political monarchies have passed, but commercial monarchies still exist. We have kings who still rule with a dangerous sort of absolutism in the commercial world. We have a steel king, a lumber king, a wheat king, a wool king, and a cattle king, and, pardon me for seeming to be personal, we have an oil

king. These kings wield a sceptre of absolute authority over the necessities of life. This is a type of tyranny that is becoming very objectionable. The democratic spirit abroad in the world is not only a protest against political monarchies, but also a protest against commercial monarchies. The people do not believe that any man, or class of men, has a right to seize upon, corner and control any one of the great necessities of life. It is not worth while for me to suggest to you the fact that any one of you kings, by the waving of his sceptre, can put up the price on the commodities he controls, rake in your millions, and then, in order to somewhat pacify the people, distribute a very small per cent of the same among schools whose teaching will inevitably drive the fear of God out of the hearts of men. And mark you, sir, when men cease to fear God they lose reverence and respect for law, and by and by, they will have revetnqe on those whom they believe have deprived them of their rights in securing far more than their share of the good things of life.

Some people, without hesitation, call the cornering of the necessities of life robbery, and it has been suggested that the Rockefellers, having taken from us the oil that God gave us to provide heat and light, will now become the means, possibly, ignorantly so, of taking from us our Bible. There is one thing of which we feel perfectly positive; the Rockefellers have built up and sustained Chicago University, one of the most powerful centers of a popular deceptive and dangerous skepticism in all the world. We are being robbed of the Bible—the laws of Moses, the predictions of the prophets, the miracles in the Scriptures, the Virgin Birth of Jesus, the blood atonement; in fact, of all the fundamental doctrines of the Holy Scriptures, by professors in the University of Chicago, by the wards of the Rockefellers.

There is brewing a very dangerous spirit in this nation. Those optimists who assure us that all is well, who ridicule every voice of warning, who told us ten years ago that war had become impossible, who are now busy sowing throughout this nation the little pamphlets from Chicago University, destroying the faith, breaking down the barriers of reverence, can accomplish by and by the same ends that were accomplished by the same means in ruined Germany. The fearful results may not manifest themselves in the same way, but they may prove just as fatal and just as hurtful to a progressive civilization, a devout and spiritual people.

Those men supported by your munificent gifts are too lean in their spirituality, too shallow in their philosophy, too limited in their vision, and too glib in their propaganda to foresee the ruin which will be wrought through their instrumentality. In their splendid culture, they can insult God, tear

(Continued on page 8)





# Watchman, What of the Night!



Rev. G. W. Ridout, D. D., Corresponding Editor.

**I**N this paper I shall tell some things that are rather startling, perhaps, to some of our readers, but it is a good thing sometimes to face the facts and look squarely at what the enemy is doing; then look at the *promises* and the *providences* of God in other ages when things were as dark, yea, darker, than they are today.

1. J. M. Buckner, a retired Methodist (?) preacher of Nebraska, and his lawyer son in New York, are creating quite a sensation because the Nebraska Conference did not give Rev. Buckner another church in which to preach infidelity and heresy of the popular Ingersoll type. And the strangest sequel to it is, Professor Rogers, of Drew Theological Seminary, at one time one of our most orthodox and evangelical of Theological Schools, comes out in a long letter practically endorsing Rev. Buckner, and tells us that it "hurts him sorely" that the Nebraska Conference set him aside (for preaching infidelity). The professor thinks Rev. Buckner's views are very much like his own. The professor has taught in Drew twenty-nine years and has been known to be a very pronounced higher critic all through the years.

Dr. Munhall, commenting on the situation, has the following:

"First—Bishop Stuntz and the Nebraska Conference did the right thing. Any man holding the views about the Bible Mr. Buckner declares he does should have no place in the ministry of the Methodist Episcopal Church; and, as there are, without doubt, thousands of such—bishops, district superintendents, pastors, editors, agents, secretaries and educators, let all the Annual Conferences get busy and follow the example of the Nebraska Conference, and clean house, the sooner the better.

"Second—When Mr. Buckner entered the Methodist ministry he (as did also Professor Rogers) subscribed, most definitely and solemnly, to certain Biblical matters. It appears that his mind has undergone a change. When that change took place he should have withdrawn from this ministry. To remain and teach contrary to his subscriptions is clearly and emphatically dishonest. No man has a right to misrepresent the Church he is commissioned to represent.

"Third—What Mr. Buckner now believes and has been teaching is in accord with views of the Bible to be found in the Course of Study for our Young Preachers, which Bishop Stuntz himself approved. Why should the Bishop condemn Mr. Buckner for preaching what he voted to put in the Discipline?

"Fourth—According to Professor Rogers, Mr. Buckner's offense was not in his infidel views of the Bible, but in prematurely declaring them: should have slowed down a little until we folks got used to them, or less sensitive to un-Methodistic utterances.

"Fifth—Inasmuch as Mr. Buckner's Biblical views are evidently in harmony with what is believed and taught at Drew, why not make a drive for money to endow a chair on how to preach what you do not believe and give the job to Mr. Buckner? It would appease the heartache of Professor Rogers for Mr. Buckner."

2. Professor Rice was dismissed from the Methodist University at Dallas, Texas, for his destructive criticism. He was appointed as pastor of a large church in the M. E. Church, South, and is receiving the "modest" salary of \$7,200 a year. There's money in destructive criticism!

3. A professor of "Biblical Literature and Religious Education" has been removed

## THE AMERICAN METHODIST LEAGUE.

This is a League of Methodists, North and South, who are joined together to combat the new theology and destructive criticism in the Methodist pulpits, churches, and schools. The League stands in defense of the original doctrines of Methodism and the faith of the fathers. All Methodists who are opposed to modernism, who do not dance, do not go to theaters, etc., and who love God, the Bible, and the old-time religion, are invited to join the League by sending their names to American Methodist League Headquarters, care of Pentecostal Herald, Louisville, Ky. For information and literature, write Rev. G. W. Ridout, Corresponding Secretary, Wilmore, Kentucky.

from one of the Southern Church Colleges because he denies

The Pre-Existence and Deity of Christ,  
The infallibility of Christ's teachings,  
The vicarious death of Christ,  
The Resurrection,  
The Atonement.

He stated that he does not worship Christ, nor pray in his name. A large body of students requested that this man remain on the faculty.

In his defense before the Board of Trustees who compelled his removal, (he refused to resign) he said: "It is the issue of academic freedom. Shall the teachers in denominational colleges be free to teach what their researches convince them to be true, or shall they be controlled in their teachings by the opinion of non-professionals who assume to know the truth already?"

We might inject another question just here: "Shall we permit schools which were originally established to teach the Bible and its doctrines, to be presided over and run by those who ridicule the old-time religion, have no time for prayer and divine grace, tear the Bible to pieces, scorn at miracles and the supernatural and reduce Christ to a mere man, the prophets to fanatics and Moses to a myth?" God forbid!

5. Texas is becoming quite a storm center, and courageous ministers of the gospel are putting up a great fight for the old faith in some sections of that great state. In one of the Methodist schools in Texas they are "investigating" a professor who is teaching some strange things. He says (this Methodist (?) professor):

"Man has a perfect right to reject the Virgin Birth of Christ. If a man does not believe it, he is excusable, for he is merely human."

"When Jesus was asked if he were Christ he did not tell them that he was. I do not denounce the divinity of Christ, but does not every man contain a portion of divinity?"

"We do not accept the Bible literally. Why should we accept the creation?"

"Was Moses any more than any other man? He was no scientist and did not pretend to be."

Rev. W. D. White, pastor of the M. E. Church at Atlanta, Texas, has been raising a storm over this professor's heretical teachings and says: "We have no intention of throwing a monkey wrench into the machinery of the church; our purpose is to get the monkey out of the machinery of the church and to keep them from monkeying up the machinery of the church."

This is rather vigorous language but I never knew a time when learned men all over the nation are "monkeying" with religion and the Bible as now, and they turn with disgust at those of us of the old-fashioned faith because we will not subscribe to their "monkey" business and confess their "monkey" faith of Evolution.

5. The Baptist General Convention of Texas has taken a stand and passed the following Resolution:

"Resolved, That the trustees of this institution of learning controlled and fostered by the Baptist General Convention of Texas, are hereby instructed not to employ any one who denies the Deity of Jesus Christ, the Inspiration of the Bible, or who holds the Darwinian theory of evolution or any other theory of evolution that contravenes the teaching of the Word of God, to any official position or to teach in any of the schools controlled and fostered by the Baptist General Convention."

Modernism is in the saddle, and it is no use blinding ourselves to this lamentable fact. It is in the pulpit, the big church boards shaping up the programs, in the schools teaching its soul-destroying doctrines. These facts about Modernism recently published by Dr. Lawrence in "Christian Fundamentals," are worth remembering:

(1) "Modernism is no pioneer. It possesses wells others have digged.

(2) "Modernism is never evangelistic.

(3) "Modernism is without a Sunday evening service of any consequence.

(4) "Modernism does not appeal to the common people—its appeal is to a small minority of men—the professed 'intellectuals.'

(5) "Modernism has no adequate evangelistic message. It is a preachment of negation, a dilution rather than a declaration; an attenuation rather than an affirmation.

(6) "Modernism, as Forsythe, of Eng- puts it, 'comes with extenuation rather than realism, with palliation rather than penetration, with moral tenderness rather than moral probing, with nursing where surgery is required.'"

But what about the Promises and Providences of God? Let us remember the church has had its dark ages in the past when everything was night. The enemy seemed to be in control of the church and the Christian faith was trampled under foot.

Think of the age of Wesley. Blackstone, the great jurist, when he went to church and listened to the Protestant preachers, said: "It was impossible to discover whether the preacher was a follower of Confucius, Mohammed or Christ. Their message had no more real gospel in it than Cicero." Stevens tells us that, "Natural religion was the favorite study of the clergy; Christianity was denounced as priestcraft, miracles were regarded as Jewish impositions." Bishop Burnet said he looked with deepest concern as he saw, "The imminent ruin hanging over the Church."

Archbishop Secker asserted that, "Christianity is ridiculed and railed at with very little reserve, and the teachers of it without any at all."

Bishop Butler said that, "It had come to be taken for granted that Christianity is no longer a subject of inquiry; but that it is now at length discovered to be fictitious."

Leighton said, "The Church was a fair carcass without a spirit."

Such was the condition of things in England in the days of Wesley. The night was dark—darker than that we are now passing through, and then came on the Revival! It was a revival of Bible religion, a revival of old-time conviction, conversion, and sanctifying power that saved the situation in Wesley's days. Let us have hope. Rationalism now seems to pervade everything. Infidelity is strutting around dressed in the clothes of preachers, professors, educators, leaders and even missionaries, but God lives!



The Most High sitteth on the Throne. The truth is mighty and shall prevail. God's hidden ones are interceding and there are tens of thousands of faithful ones who have not, and will not, bow the knee to Baal.

Let it be settled that the critics and the new theology men cannot have revivals of religion. When a pastor adopts and preaches Modernism he ceases to see souls saved.

In a ministerial association in Central New York, a pastor of a prominent up-state city church said: "In the theological seminary I espoused the Higher Criticism and came out an ardent advocate of the New Theology. My ministry was barren: no

souls were saved and I found my church was dying by inches on my hands. I discovered what the matter was; it was my own preaching. The New Theology, for saving and edifying results, is *not preachable*. I confess to you that I have abandoned it and have gone back to the old-fashioned conservative theology, and God is now blessing my labors." Nor was his the only testimony of that sort.

When the Rev. Dr. George F. Pentecost was pastor in Brooklyn, an eminent minister of one of the great avenue churches in New York City asked him to come over and conduct a series of evangelistic meetings in his

church. He was a new theology minister. Dr. Pentecost remarked with some surprise: "Why! you do not believe in the Christ and the Atonement which I preach!" "I know that very well," was the response, "but I also know that if anybody is converted to Christ it must be by means of the old view." Dr. Pentecost indeed allows: "I have known of conversions under the preaching of men who rejected the traditional view of the great redemption; but the converts in every case have accepted the traditional Christ and his objective atonement, interpreting the preacher's doctrine from their, and not his, point of view."



## The Virgin Birth of Jesus.

Dr. S. A. Steel.



**I**N the order of worship in the Methodist Church, as in other churches, the congregation, led by the minister, is invited to repeat the "Apostles' Creed."

This Creed is the most ancient and the most universal expression of the fundamental belief of the Church of Christ. Every Methodist when he joined the Church, was asked if he believed this statement of the faith, and he replied: "All this I steadfastly believe." Every Methodist preacher made the same declaration, and affirmed that he steadfastly believed that Jesus was "conceived by the Holy Ghost" and was "born of the Virgin Mary." After having made this avowal of belief, it is difficult to see how a Methodist can honestly deny it; yet it is denied, or called in question by advocates of the modern theory of the Bible. I am sure that I am ready to surrender any article of my faith, if it can be shown to be false; and I am equally sure that I am not only willing, but anxious to receive any new truth that may be found. But I am firmly resolved not to yield one iota of "the faith once delivered to the saints" until it is *proven* to be false. It is idle to say that this is an unscientific attitude toward new truth; it is the attitude of common sense, and the only rational attitude.

The doctrine of the Virgin Birth of Jesus is one of the most venerable beliefs of the Church; it is embedded in its most ancient confession of faith, is consecrated by centuries of honest conviction, is interwoven with the noblest achievements of the past, is hallowed by the most sacred associations and intertwined with the most blessed memories. This raises a strong presumptive evidence of its truth, and certainly justifies us in going slow about giving it up. Now it is a fact that the only weapon with which the critics attack the Virgin Birth is the interrogation point. This is the main weapon of scepticism in general, and it is a very effective and dangerous one. Christianity is a historical religion, and a doubt cast on any statement about its origin as well-attested as the Virgin Birth of Jesus, naturally tends to shake one's faith in other statements. Truth must be, like Cæsar's wife, above suspicion.

Before we examine the evidence of the truth of the Virgin Birth of Jesus, let me say that modern thought, research, learning, scholarship, or what not, has not brought to light a solitary *new* idea in theology or ethics. The wonderful progress of modern science, and the vast increase in knowledge, have enabled us to grasp with a clearer apprehension many old truths both in theology and ethics, but they have not discovered a single *new* one. Modern thought has offered us some pitiful substitutes, like the absurd speculations of H. G. Wells, and others; but Christianity remains, and will forever remain, the ultimate truth about this universe. And it will require eternity to unfold the

content of its revelations. I am so sure of this that I challenge, defy, dare, double-dare, any professor in any school, college, or university on the planet to show a *new* truth in theology or morals,—I said truth, not speculation. Truth is the agreement of thought with reality. Show me one new truth in theology, and I will revise my chart; until you do, don't make such a childish racket about my ears with the blatant denial of the everlasting verities of the Christian faith.

But to return to the subject of the Virgin Birth of Jesus. As far as I can see the sceptics call it in question on three grounds: first, the silence of the Bible on the subject, except in the narratives of Matthew and Luke; second, the alleged discrepancies between the accounts of Matthew and Luke; and third, the correspondence of the supernatural birth of Jesus with the pagan legends of demigods. Let us examine these objections.

First, the argument from silence. I do not concede that the Virgin Birth is not affirmed except by Matthew and Luke. I hold that it was distinctly foretold by Isaiah: "Behold a virgin shall conceive, and shall bear a son, and shall call his name Immanuel." Isa. 7:14. Matthew quotes that passage from Isaiah, and says that the birth of Jesus fulfilled it. That shows how the Jews of that time understood the passage. O, yes, I have read George Adam Smith, and a lot beside, and know what the Higher Critics say about it; that "virgin" means a young woman, but not necessarily an unmarried woman; and that its special object was to give Ahaz a "sign," which the birth of Jesus seven or eight hundred years later could not have been to him. But here is where I reject the method of the destructive historical criticism, which denies the supernatural element of prophecy. I adhere to the old, more rational, and certainly more scriptural method of interpreting prophecy as having a double significance, a meaning applicable to the immediate occasion which called it forth, and a hidden significance that referred to Christ. Isaiah's statement about a virgin having a son within a certain time was a sign to Ahaz; but, as Matthew said, it also referred to Christ. The doubtful meaning of the term "virgin," of course, makes it impossible to put much dependence on the word. But whatever its meaning, Matthew said the passage in Isaiah applied to Christ, and we know that he affirms the supernatural birth of Jesus. So the Bible is not silent about it, except Matthew and Luke.

However, I do not press that point. It is not necessary. The argument from silence proves nothing, especially as against positive testimony. The raising of Lazarus is not mentioned in the Bible except by St. John; are we to set that aside because of the "silence" about it? The Virgin Birth was no greater miracle than that. No where else in the Bible do we read about the mira-

cle Jesus wrought on the blind man which St. John tells about in the ninth chapter of his Gospel. Are we to set that aside because of the "silence"? So of a hundred other facts. So it is unreasonable to doubt the Virgin Birth on the ground of silence.

Second, the argument from the alleged discrepancies between the narratives of Matthew and Luke. This is a weaker argument than the argument from silence; because discrepancies sometimes enhance the value of the testimony. It depends on the nature of the case and the circumstances. It is a well-known principle of evidence, accepted and acted on in all our courts, that when different accounts of the same event agree as to the central fact, variations in the details prove the truth of the statements. And that is exactly what we have here. The two accounts do not conflict in any particular, and they are in perfect agreement as to the essential fact, while varying in details. We may not be able to dovetail the two narratives into each other, so as to make a smooth connected report; but they do harmonize. Matthew's narrative is briefer than Luke's, and each gives the few facts connected with the event that impressed them most. If we reject the Virgin Birth because of the discrepancies in the two accounts, then we must reject the resurrection of Jesus; because it is impossible to harmonize the discordant statements made by the disciples concerning it. There is, probably, not a judge in the land, who applying the ordinary rules of evidence, would rule out the testimony of Matthew and Luke on the ground of the differences in the accounts they give. They are the reports of two independent witnesses. It is unreasonable to doubt the Virgin Birth of Jesus on the ground of the differences in the narratives.

Third, the argument from the correspondence of the alleged supernatural birth of Jesus with the pagan legends of the demigods. This argument proves nothing against the Virgin Birth. The man is incapable of reasoning on this subject who does not see the difference between the reverent and reserved reference to the delicate subject as it is handled by Matthew and Luke, and the coarse and grossly immoral legends of pagan demigods. The chaste reticence of the evangelists refutes this idea. They do not dwell on it, or make more than a simple statement concerning it, and leave it in the sacred privacy which is becoming. If it was true, it was an important truth which they could not omit in the history of Jesus; but the very way in which they speak of it makes it impossible to class it with the vulgar pagan legends of their so-called demigods. It is unreasonable to doubt the Virgin Birth of Jesus on this ground.

I have now examined the objections to the Virgin Birth of Jesus, and found them to be groundless. Now let us look at the positive

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# Preaching the Gospel---Not Peddling Porous Plasters.

Bishop Warren A. Candler.



T. PAUL expressed the true conception of Christian life when he said: "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

The same principle is implied by our Lord's exhortation, "Seek ye first the kingdom of God and his righteousness, and all these things (that is, 'the things which are seen' and see-able) shall be added unto you."

The kingdom of God is the patriarchal government of our heavenly Father whose paternal reign is by spiritual forces, and whose divine government, established and maintained by such forces, stretches through the eternities from everlasting to everlasting.

"ME-TOO MEN" DECRY "VICIOUS OTHER-WORLDLINESS."

During recent years, however, there has appeared the gospel of a worldly kingdom in the realm of time and sense, and this earth-born gospel diverges greatly from the gospel of Christ and Paul, if indeed it does not flatly contradict the teachings of the Master and his Apostles. This worldly gospel, if gospel it may be called, George Eliot set forth a generation ago in her specious essay decrying all concern for eternal things and deriding all interest in such things as vicious "other-worldliness." Since that poor back-slidden woman published that attack on scriptural life, a number of men, "professing and calling themselves" preachers, have echoed its false teachings from many pulpits in Christendom. They are men who, having lost faith in the effectiveness, if not the existence, of spiritual forces, rely on all sorts of earthly influence and mundane machinery to accomplish moral results.

Dr. Francis L. Patton, formerly the distinguished president of Princeton University, delivered an address in Philadelphia recently in which he deprecated this worldly way of trying to save the world. He declared the tragic mistake of certain forms of popular theology and philosophy "is in the foolish dismissal of the life to come." The great preacher affirmed that the teaching of Christ concerning the primacy of things spiritual are being forgotten, and that visible and tangible things are engrossing the attention of too many of the religious teachers of today.

INSIDIOUS MATERIALISM DENIES VIRGIN BIRTH.

Dr. Patton is eminently correct in what he said in this notable address at Philadelphia. The evil tendencies which he points out and the hurtful teachings which he deprecates take their rise in the insidious materialism so current in our times that it has swept off their feet not a few preachers. These men deny the Virgin Birth of Christ as "a biological miracle" which is incredible, or, at best, which imposes an unnecessary burden upon Christian faith. They would exclude from the New Testament miracles as mere myths springing from the semi-superstitious beliefs of the primitive Christians who were all too ready to trust incredible tales about marvels, and who were utterly incapable of examining judiciously such tales and distinguishing them from true history. The accounts of the bodily resurrection of our Lord, of course, they discredit.

IS CHARACTER A MATTER OF FAVORABLE CIRCUMSTANCES?

Now, it is perfectly clear that men of such faithlessness cannot believe in the supernatural and regenerating power of the Holy

Spirit operating to bring to pass the New Birth. With the dazed and doubting Nicodemus, they ask, "How can these things be?" They can believe in the natural development of man from lower animals, but not in the supernatural regeneration of men by the God who is above them. Inevitably they are forced to rely upon heredity and environment as the only dependable forces for human renovation and improvement, and, since heredity has already done its work upon the generation now on the earth, they devote their attention to the betterment of environment. Obviously, this reduces character to a matter of favorable circumstances around a man rather than a fixed moral life within him. Hence all these rationalists minify the conversion of the individual soul, and magnify what they are pleased to call the "social gospel."

No Christian man will fail to do what he can to bring industry, commerce and government under the domain of Christian principles. Having subjected himself to Christ, his very life is a plea that others submit themselves to the same heavenly subjection. He cannot live at all without being an exemplification of Christian principles and an energetic propagandist of them. But with him it is settled that the supreme principle of Christianity is its property to impart through faith in Christ an unearthly type of life which is held in the grasp of "the powers of the world to come," even as it is truly born from above. He utterly repudiates any "social gospel" which denies, or ignores, this principle, and which reduces Christian character to the level of a mere matter of favorable circumstances described with the big word "environment"—a cant term of materialism.

FORCES OF MATERIALISM CANNOT ACCOMPLISH HUMAN REDEMPTION.

Neither Scriptural theology nor sound philosophy allows that human redemption can be accomplished by the forces of naturalism. Nay, common sense teaches that humanity cannot lift itself out of the mire of sin by improving its bootstraps. Some supernatural, uplifting force from above is required to achieve such stupendous result.

YOU CAN'T VACCINATE SOCIAL ORDER.

Commenting upon the very able address of Dr. Patton, that excellent paper, "THE LUTHERAN," puts the subject clearly and cogently. The editor says:

"We must protest against an emphasis which wrenches the eternal principles of Christ's teachings apart from the spiritual essence and content of the Gospel; which speaks of a social gospel apart from the saving gospel; which conceives of the Church's task and mission as reformatory on the outside rather than redemptive in the very heart and life of man. You can convert an individual; you can baptize an individual; you can reach with the gospel the inner springs of an individual's life; you can bring the individual into personal relationship and fellowship with God through Christ. But you cannot convert a 'social order'; you cannot baptize a 'social order'; you cannot regenerate it; you cannot bring it into fellowship with God. 'You might as well try to vaccinate the social order' (to use Dr. Patton's words) in order to save it from the smallpox of sin. Here is where the modern passion for vague generalizations runs amuck. A mixed group, or order, is a very intangible, impersonal entity to deal with.

REDEEMED INDIVIDUALS MEAN CHRISTIANIZED SOCIETY.

"What is needed to Christianize society is to redeem the individual and bring him into

fellowship with God. That comes first, because it is fundamental and essential. Let the social Gospel be rooted in the saving gospel, let it breathe the spirit and atmosphere of the Christ who came to seek and to save the lost, and not merely to establish a kingdom of social and civic righteousness; then will the Church's message be received by men as coming from God and as having a Thus-saith-the-Lord behind it."

MATERIALISTS MAKE HORRIBLE MESS OF MODERN WORLD.

Our materialists, who have for twenty-five years taught as men having final and indisputable authority, and who have found in numerous pulpits "me-too men" to help them propagate their principles, have made a horrible mess of the modern world. This philosophy precipitated a hideous war in which 7,000,000 of choice young men were sacrificed and the fruits of human toil valued at more than \$300,000,000,000 were burned up.

"NONE OTHER NAME GIVEN UNDER HEAVEN."

It is time now for sensible men everywhere to turn away from them in distrust and disgust. It is time to discard their porous plaster remedies of environment. What our country, and the whole world, now needs is a revival of religion in which myriads of lifeless and human souls shall be born from above through the life-giving power of the Son, who said, "I am come that ye might have life." "There is none other name given whereby men must be saved."

Christianity saved a despairing, forlorn world in the first century, and a revival of Christianity in the eighteenth century rescued the English-speaking nations from ruin and revolution. It is the only power that can save the world today. The nostrum-mongers of the "social gospel" pottering around with paralyzed faith, and prating about eugenics and environment, are the veriest quacks. They can do nothing for our sin-sick and war-wrecked world. "Our hope is God, from whom cometh our salvation."—*Alabama Christian Advocate.*

## Asbury College Revival.

As I write the revival is on and it has been a sweeping meeting. The Methodist Church is filled twice a day and Rev. C. W. Ruth is pouring out hot, pungent, convincing truth in every service. Bible readings every afternoon are attended by hundreds with open Bibles. These are instructive and inspirational and many are reading their Bibles with a new relish and understanding. At night the Gospel call to a free and full salvation is proclaimed with unction and power. Holiness is having the right of way in all the services and again it is demonstrated that the preaching of sanctification as a second definite work brings the blessing of God and the power of the Spirit upon all classes. Scores at every night service are seeking God. Up-to-date, we judge there have been from three to four hundred seekers in the various meetings. Asbury College students and faculty have been represented largely in the altar services. Hungry hearts have been fed, struggling souls have obtained victory, backsliders have been restored, sinners converted and believers sanctified. The people of Wilmore have also been getting their share of blessings. Business men and prominent citizens have been at the altar and a good work has begun among the young men of the town—and the good work continues on at this writing.

G. W. RIDOUT.

They bear the palm and rule the best, who merely wish to serve.—*Henry Abbey.*



## "Common Denominator."

Rev. E. O. Rice.

"Behold they shall surely gather together, but not by me." Isa. 54:15.



Man's willingness to pay the price depends upon his hunger and thirst." En masse, humanity has always been striving for a Common Denominator, Common interest must have a cementing force. God saw that a common language would be disastrous to the race, so a confusion of tongues took place at the tower of Babel.

The mind of man is still working to create a common interest which will hold all humanity together; that control will rest in whatever mankind strives for the most universally. Food and water or hunger and thirst are universal; both can be turned to profit; so the human race will be controlled by a control of the necessities of life which will be accomplished through a credit system.

God's word declares that, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. Some one has said, "To have necessities supplied by the creature is the state of those on earth. To have necessities supplied by the hand of God is the state of those in heaven. To have necessities without any supply is the state of those in hell. To have no necessities is the prerogative of God."

In view of present day tendencies these Scriptures are very comforting: "But rather seek ye the kingdom of God; and all these things shall be added unto you." Luke 12:31. "But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19. The whole human race cannot be rich, as the world calls wealth, but we all can have the true riches in Jesus Christ.

"In having all things and not thee, what have my labors got;

Give me but thee, what further crave I,  
Having thee alone what have I not.

I wish not sea nor land,

Nor would I be possessed of heaven, heaven  
unpossessed of thee."

## 'How May I Become a Christian?'

Prof. Newton Wray.



HE tract with this title is an illustration of the Unitarian, Judaistic teaching that is issued by the Denominational Press of our day. Certain parts of the tract may be sound enough if addressed to those who have already become Christians. Yet even then it must be assumed that the writer's views have a background of biblical orthodoxy to avoid the leaven of legalism, so strongly opposed by the New Testament writers. There are statements in the tract that might pass as counsel to those who are Christians, showing the kind of Christians they should be. But to make them a part of the process of becoming Christians is a sad perversion of New Testament truth.

For example, when the author of the tract speaks of "setting out upon the quest of knowledge about God and in the process of learning strikes up such an intimate friendship with Jesus Christ that he is truly willing to do anything or go anywhere to sustain this friendship—then he is a Christian." he is using language that can apply only to one who is saved and going forward in the life of discipleship. It is wholly irrelevant if applied to one who is not a Chris-

tian. A sinner can never strike up a friendship with Jesus Christ. This state of fellowship with the Savior can arise only after the sinner submits to God, trusts Christ to save him from his sins, and receives the witness of his admission to the company of believers.

A few quotations from the tract will make plain the partial and legalistic character of this teaching. To begin with, the writer says: "To become a Christian one actively sets out to accomplish aggressively certain goals." He does nothing of the kind, if he is properly advised. He has but one goal—the Cross—and that is already accomplished in his behalf. He must repent, believe, and be saved before he can set out to accomplish anything.

Again: "To be a Christian one must do something. And here is a part of what he must do: First of all, the man who would become a Christian must be willing to believe good things about God and about himself."

Where in the Bible are we taught that we must believe good things about ourselves in order to be saved? On the contrary, every sinner (and every one not yet a Christian is a sinner unsaved) is shown that he is lost, without good or merit, doomed to hell, unless he confesses his sins and believes on the Lord Jesus Christ, who alone is righteous and the only ground of righteousness for the sinner's pardon and peace. Infinitely better than such flattery of men in need of salvation was the simple confession of the ignorant lad: "I am a poor sinner and am nothing at all, but Christ is my all and in all." How true to fact was the prodigal's confession, as told by Jesus, "I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy son!" Not one man in a million who realizes his sinful condition stops to think or believe, as this writer asserts, that in the eyes of his Heavenly Father he is of infinite worth and endowed with enormous divine capacities." This is true enough, but it is not what a convicted soul in quest of salvation, is thinking about. It more properly comes within the range of the believer's motives for consecration.

Again, says this writer: "The moment a man masters the might of his will and acts—*crusades—discovers God by means of the life of Jesus and becomes a friend of Christ, at that very moment he becomes a Christian*, though it takes a lifetime to complete the task."

Here again the unconverted sinner is reckoned a "crusader," a term applicable only to one already saved and devoted to Christ. The writer's explanation makes the matter worse: "discovers God by means of the life of Christ." This is not the gospel. We may discover a new conception of God by studying the life of Christ and still remain unsaved; but one can become a Christian only by faith in the atoning death of Christ. The Gospel knows nothing of discovering God in a saving sense by means of Christ in such a way. Yet this man thinks that is the way to become a Christian and that "it takes a lifetime to complete the task." What a jumble!

Once more: "Since God has common sense, a man can rest assured that when he forsakes negative sin and adopts by the will of the mind and heart a positive principle of righteousness which prompts him to move out into a larger spiritual life—God considers that man to be a Christian."

This assumes that a man has some spiritual life before becoming a Christian and that moving out "into a larger spiritual life" is to become a Christian. On the contrary, before conversion he is "dead in trespasses and sins" and "must be born of the Spirit to see the kingdom of God." "That which is born of the flesh is flesh." God has too much "common sense" to contradict himself, and he has told men plainly how to become Christians. The writer of the tract thus reviewed is either himself short on the

article referred to, or is a Sadducee, "not knowing the scriptures nor the power of God." He says not one word about the work of the Holy Spirit in the matter of becoming a Christian, nor about the necessity of faith in the atoning death of Christ. A fatal defect!

## Stray Shots.

A. P. Gouthey.

A fortune is usually a misfortune.

Gloomy doubters are never great doers.

Self-pity is the main road to dismal failure.

Dirt bombs are always thrown from small-bore guns.

The person who is qualified for promotion rarely ever has to ask for it.

Laziness is a sin that hath never forgiveness in this or any other world.

Spell genius s-w-e-a-t, and you will have a much more intelligent idea of the meaning of the word.

It will not be necessary for most of us to make new resolutions: just remind ourselves of the ones we made in January, 1922, and forgot to keep.

A much better plan than making new resolutions is to take a retrospective view of the year that is passed for the purpose of seeing what lessons have been learned and profit by them.

We seem to have fallen upon a day when multitudes believe in no God but mammon; no devil but the absence of gold; no hell but the hell of an empty pocket-book, and no worship, but the worship of man at the shrine of unbridled passion.

Some seem so busily engaged in dreaming golden dreams of what they would do if they had large opportunities that they stumble over a thousand near-by opportunities for doing good.

When the infidel philosophies of our day have discovered how to find joy in sorrow, light in darkness, victory in defeat, fortitude in distress, hope in the midst of despair, assurance in time of doubt, new and enlarged vision through tears, and deep, substantial comfort in time of heart break, it will be time enough to give them serious attention.

A young preacher is likely to get along fairly well if he does not become possessed of the idea that he looks like Bishop Simpson, or that he has a voice like Patrick Henry, or that he has dramatic ability superior to Booth. In other words, he will win out, and bless the world, if he insists on being himself plus the anointing of the Spirit, and develops his own personality to the full.

Some of us have been in meetings that we felt sure were talked to death, others that were sung to death, a few that were preached to death, many that were visited to death, quite a number that were managed to death, and others that were organized and committed to death. We are hoping to attend a meeting or two before we go hence that the people will try to PRAY and PRAISE to death. We'd like to see what would happen!

## You Need

One of our beautiful Scripture Text Calendars to hang in your room. It gives you a text for every day in the year, and starts you off right in the morning. Price 35c.



## THE VIRGIN BIRTH OF JESUS.

(Continued from page 3)

proof. Two evangelists, Matthew and Luke, affirm that Jesus was born of the Virgin Mary by a supernatural generation. It is a rule of evidence that documents must be interpreted in the light of their design, the intention with which they were written. Now Matthew's intention was to show that Jesus was of David's line and was the expected Messiah. He began his genealogy, therefore, with Abraham. Luke's purpose was broader. It was his intention to show that Jesus was the redeemer of the whole human race; so beginning with Jesus himself, he traces his genealogy up to Adam. Now the point to be noted is that they were both giving an account of the origin of Jesus, and it was hardly possible to overlook his birth by supernatural agency. It was an essential fact in the history. It comes in naturally, and in the nature of the case, could not have been left out. Now it so happens that Luke tells us that he took particular pains to verify his facts. The events were receding in the past. While Mary lived we can understand how the subject would not be a matter for discussion, and perhaps that is why Mark made no reference to it, though it lay outside of his purpose to speak of it. He began his Gospel with the entrance of Jesus on his ministry. But when Luke wrote his Gospel, Mary was probably dead, and as various reports of the beginnings of our Lord's earthly life were beginning to circulate, it was important to set the matter right. So Luke after careful investigation, wrote his account of the birth and life of Jesus, to quote his own language, "That thou mightest know the *certainty* of" the things he wrote about. The critics have jumped on Luke more than once, and thought they had caught him by mistake; but every time they have had to get off, and admit they were wrong and Luke was right. They have not been able to break his testimony on any other point, and it is fair to think he knew what he was writing about when he gave his account of the birth of Jesus. So we have the positive testimony of two veracious witnesses to the fact of the supernatural birth of Jesus; and as we have seen, there is no reasonable ground to doubt what they say about it.

So much for the biblical proof; but we have another proof in the Apostles' Creed. The apostles did not formulate this creed, but it was formulated at a very early period and undoubtedly expresses the belief of the early Church. The creed declares that Jesus was "conceived by the Holy Ghost" and was "born of the Virgin Mary." It was evidently regarded from the earliest period as a fundamental historic truth of Christianity. It is not a question of whether Jesus might not have become God incarnate by natural generation. For some reasons, according to our human way of looking at the matter, it might have seemed more appropriate if Jesus had been born just as we are, and been, not "as was supposed," but actually the son of Joseph; but it is question of fact, and the Scriptures declare that he was conceived by the Holy Ghost, and was born of the Virgin Mary.

I will not dwell on the natural results of denying the supernatural birth of Jesus. They are too revolting for the Christian to deal with. I am concerned only to uphold the faith of the Church at this point against the attacks of a superficial and irreverent unbelief, or an honest and hesitating scepticism. We are in the midst of a period when all beliefs are being "shaken"; and we have only to fear that a weak and uninformed faith will be deceived into surrendering vital truth to the enemy. Let us hold fast to these venerable historic truths. The objections raised by the critics are like embankments of sand on the beach. The on-

rolling billows of truth from the great deep ocean of reality will sweep them away forever. Christianity is founded upon the Rock of Ages, and is as immutable as the throne of the Eternal.

For my own mind the character of the narratives of the Virgin Birth of Jesus afford self-evidence of their truth. Here I will let another express my sentiments: "And the very character of the narratives," says Dr. Arthur S. Peake, in his book, *Christianity; its Nature and its Truth*, "pleads in their favor. Their exquisite reticence, their beauty and freshness, their purity, their complete freedom from any trace of morbid reflection or vulgar curiosity are characteristics the significance of which we rightly apprehend only when we compare them with the fictions of the Apocryphal Gospels. These narratives show us what human invention would do when it set itself to speculate on the sacred facts; and the difference between the story as it comes to us in the evangelists, and as it comes to us soiled and depraved by the coarse touch of the later writers, is the difference between the reverent description of fact and the unclean imagination of fiction." I, therefore, honestly declare that, "I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only Son our Lord; that he was CONCEIVED BY THE HOLY GHOST and was BORN OF THE VIRGIN MARY."

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## A Most Interesting Book.

We recently gave in these columns some description of Dr. W. H. Fitchett's new book, "Where the Higher Criticism Fails." It is one of the most spicy contributions to literature on this subject. The writer starts out asking these three significant questions: "Is the Higher Criticism, in brief, a folly to be ignored, an enemy to be feared, or a friend to be welcomed?" The reader can see at once the significance of these questions. Note the following quotation: "The literary method in this section of Higher Criticism, as we show later, when judged by plain common sense is almost a jest." Here is another quotation of searching quality: "The universal assumption—an assumption absolutely untrue, and incapable of proof—which marks these theories and gives them their disquieting quality is an offence to common sense which cannot lightly be forgiven." Here is a sample of the author's very interesting and amusing sarcasm: "The literature of the Higher Criticism consists, in the main, of the criticism of each other's theories, and resembles, a cynic might suggest, the industrial occupation of the community, real or imagined, who 'Got their living by taking in each other's washing.' This, in itself, is a literary gem, and nothing could be more suggestive.

The country has been flooded with a mass of skeptical literature by big-salaried skeptics who never know a conversion under their ministry, criticising each other's destructive criticism. You will not know how to appreciate the many excellent features and clear-cut statements in this book until you read, mark, and re-read it for yourself. You should get a copy and keep it on your desk. It will furnish you with preaching material; it will warm your heart and provoke aggressive thinking. It will comfort you in your faith and amuse you at the way in which the author rolls his ball of solid truth into the alley of the destructive critics

and knocks them about like tumbling tenpins. The price of the book is \$1.25. Pentecostal Publishing Co., Louisville, Ky.

Faithfully,

H. C. MORRISON.

## GOOD NEWS

By

Evangelist

REV. C. H. JACK LINN



## THE EVANGELIST'S PAY.

Money is not everything. Yes, it is mighty convenient to have at times. Often we wish we had more so that we could do more for the Lord. But the evangelist and preacher, as a rule, do not have "the filthy lucre" in great abundance. However, the evangelist is well paid.

When a young man steps out and takes Christ as his Savior and turns his back upon sin—that's good pay for the evangelist.

When some defeated Christian hears the truth of full salvation and makes a perfect consecration, enabling the Holy Ghost to fill them to overflowing—that's the best kind of pay for the evangelist.

When some man, an inveterate user of tobacco, grips your hand and looks you straight in the face, and says, "I give up my tobacco, and by God's grace will never use it any more"—that's real pay for the evangelist.

When some modern girl, fascinated by the whirl of worldliness, hears the simple Gospel of the Christ, and is regenerated, and comes and says, "Brother Linn, please pray for me, for I have turned my back on the dance, the cards and the movies, and all. I shall follow him"—that's very good pay indeed for the evangelist.

Let me tell you about a time when we were extra well paid. It was in the grand state of Kentucky. Summer time was the season, when flowers were in abundance. We prayed and preached and worked in a hard meeting. Finally, it broke and God had his way. The last night came. As we arose to preach, to our surprise the people all arose and began to march toward the platform on which we stood. Each carried a large bouquet of flowers, and they were thrown upon the rostrum until they were knee-deep. We preached that night in the midst of the flowers. In a little envelope we found this note:

"Rev. Jack Linn and Wife:—Tonight we are giving you a shower of flowers hoping your pathway through life may be strewn with the sweetest flowers. While we know there will be thorns along the way, we hope the beauty and fragrance of the flowers will make you forget the sting and pain of the thorns you found here. We know through it all you have sown beautiful seed that will blossom and bloom and brighten the pathway for other weary travelers. We appreciate your efforts among us and we well know your coming has not been in vain."

Praise God for the good pay the evangelist gets.

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Have you read Rev. Andrew Johnson's "Twelve Striking Sermons?"





# REVIVAL FIRES ARE BURNING.



## REPORT OF THE NATIONAL ASSOCIATION.

The fourth of the Coast to Coast Conventions for the promotion of holiness was held in the Scott Congregational Church, Superior, Wis., Jan. 15-21. Superior is a city of near forty thousand, situated on the northern end of Lake Superior. With the exception of some Mission work in Duluth, which is near Superior, there is no holiness work to minister to this city. Rev. Nelson, pastor of the church where the convention was held, is a former student at the Chicago Evangelistic Institute, and preaches the full gospel message. This faithful man called the National to put a convention in this city. This meeting could not be written up as a "big affair," as work of this kind does not appeal to the popular element; but was a blessed meeting with gracious results for the glory of God; there being near forty souls saved and sanctified during the week. Several of these were both converted and sanctified, reminding us of the early church when the Apostles would insist that the believers receive the Baptism of the Holy Spirit immediately after their conversion. Let all our people put Superior on your prayer list that there will be some permanent results from this meeting that will remain as a witness for full salvation.

S. P.

## EVANGELISM IN CHINA.

E. Stanley Jones.

Dr. Sherwood Eddy and the writer spent three months doing evangelistic work among the students of China. We have just finished up and are on our way to the Philippines for a short series there and then on to India.

China is in a very paralyzed condition as regards Government, for things are breaking down in a most sickening fashion. At the very time when the hand of encroaching nations has been lifted from the life of China by the Washington Conference, China was never so helpless and paralyzed as regards her national life. Only a great moral and spiritual regeneration will save her. Officials are corrupt, militarism is rampant (China has 1,500,000 men under arms) and bandits are increasing to an alarming extent. They sometimes rove about in bands of ten thousand. About a dozen foreigners were captured while I was there and held for a ransom. But the outlook for Christianity was never so bright as at the present. They are amazingly eager and responsive.

The meetings were nearly always by ticket as the crowds would overflow the largest buildings that could be selected. We tried to work more with picked groups who had been more or less prepared beforehand by Bible study. I cannot give you the statistics for I do not count much on them. The last place we were (Canton) we had over 800 who made a decision for the Christian life from among the non-Christians. In every place we found things very ripe, indeed. A good many government officials and men in high office accepted Christ. One was a marshal in the army, and an Admiral came near making the decision, he is studying it more.

The greatest thing I have seen in China is Gen. Feng's Christian Army. Gen. Feng is a great Christian and he has aroused his whole army until 8,000 of his men and one thousand of his officers have become Christians. There are many more on the waiting list. And they are real Christians, too. I have never seen such a set of morally earnest men. There are 15,000 men in his army and, as far as is known, not one man smokes, drinks, gambles, uses opium or has a venereal disease. It is the cleanest army in the world, and more Christian than any army since Cromwell, and I think more Christian than Cromwell's. We had a thousand officers out each morning at 7:30 A. M., and it was great to see each man with his note book out taking notes, from the General down. They carry their New Testaments with them and when they have a moment they take them out to read. They march along singing, "Hark! the Herald Angels Sing," and in the spring when they went to fight they had a prayer meeting praying that they would not have to shed blood, and then they went out to the battle singing, "Onward Christian Soldiers."

It was great to speak to them. I am sure they did me as much good as I was able to do them. Gen. Feng is becoming the most popular man in China. Both Christian and non-Christian are looking to him as an unselfish and deeply earnest man. God has raised him up for such a time as this. The whole city of Kaifeng, the capital of the Province of Honan, where he was Governor, was placarded with moral mottoes and Scripture verses. Even the non-Christians had put them out in front of their stores. He cleaned out the prostitutes as soon as he got there and they never returned. He rises at 4:30 for prayer and Bible study.

We found Christian China divided over the question of liberalism and fundamentalism. We found it possible to work with both crowds. We stayed on the fundamental necessities: Jesus our all-sufficient Savior and Lord, the New Birth and an utterly dedicated and cleansed life, as necessary for every Christian. We hit the line together.

I cannot tell you of the cities one by one. That would take too much space. But it was glorious to see these eager audiences and then, when the invitation was given to them, to stand, if they would renounce all the old and accept Christ as their Savior, to see hundreds stand. It was the Lord's doings. Prayer had been made from many lands. The martyrs have bled and died, earnest men and women have lived and died and have longed to see this day. It has come. The hour of destiny is upon the Christian Church in China. If she is a united, Spirit-filled, sympathetic and consecrated Church she can meet this hour. I wish I had two lives, one for India and one for China. I would rather be alive during the next twenty-five years in the Orient than in any period of the world's history, and than any place on the face of the globe. To be young is very heaven.

It has been wearing work with four and five, and sometimes more, important meetings a day, but grace for body, grace for soul, and grace for situations has always been at hand and available. Bless the Lord, O my soul.

## CALLIS-GRENFELL PARTY IN RED KEY, IND.

Evangelist O. H. Callis and his Party have just closed a very successful revival campaign in Red Key, Ind. Prof. B. G. Grenfell is his associate and musical director. Mrs. Callis is special musician and personal worker. These workers won their way into the hearts and confidence of the people of Red Key as few other workers have. Rev. B. H. Franklin, the pastor, says that he is convinced that their coming to his church was in every respect providential and that it would be easy for these workers to succeed themselves or for another to follow them. There were no breaks in the workers' nets that let the fish slip through. No impatience displayed, no slighty work done, no undue financial interests. The church and whole community have felt the impact of the revival.

Some results of the meeting are 106 definite conversions, reclamations and sanctifications at the altar, forty additions to the churches, twenty new tithers, nine subscriptions to the Western Christian Advocate, fifteen yearly subscribers to The Pentecostal Herald, back Centenary pledges paid up, family altars erected, difficulties between individuals straightened out and a general spiritual toning-up of the whole church and entire community.

The people showed their appreciation of the workers and their work during the entire campaign. All churches co-operated. The committees and captains of special group works, responded with a zeal that was inspiring. The last night of the meeting all present participated in a general free-will offering that was commensurate to the work done and gratifying to the workers.

Much credit for this good meeting is due the faithful and untiring pastor, Brother Franklin. He is one of the tried and true. He is closing out his third year and will be asked to return the fourth. An old Asburian, true to her ideals and standards, he goes forth as a winner of men.

The above mentioned evangelistic workers are now in Camden, Michigan, and desire the prayers of The Herald family.

## CLARKTON, MISSOURI.

The Methodist Church has been greatly revived and the people of Clarkton greatly blessed by a two-weeks' meeting here in the Methodist Church. There were several conversions and many came down to the altar and re-consecrated their lives to God. The standards of religion have been raised and people are on a higher plain of Christian living and experience. The preaching was done by Rev. Walter Harbin, of Center Point, Tex., and was of the highest type. He is one of our General Evangelists and a man of God. He preaches more Jesus Christ and his power to save from every and all sin than most any man I have heard. He is fearless, genteel and gentle. He preaches with power and unction. His sermons are freighted with the "old-time ring" and power and make one hungry for more religion. He does not "beat the sheep" but "feeds them." He has no clap-trap methods but depends upon the pure word of God and the power of the Holy Spirit for results. He makes it easier for the pastor and both pastor and people want him back. I desire to recommend Bro. Harbin to any one who wants a real revival.

Brother I. E. Wood, of San Antonio, Tex., had charge of the singing and did good work. He is a man of God and a good choir leader.

G. B. Sherman.

## NEARLY ONE HUNDRED SEEKERS.

The writer associated with Burl Sparks, singing evangelist of Seymour, Ind., has just closed a gracious revival with the pastor, Rev. R. L. Rich at Huntington, Ind. Nearly one hundred seekers in all were at our altars during the campaign, and some good clear cases of conversion and sanctification among a good substantial class of people resulted. It was a pleasure to labor with our dear brother and his people. God has blessed him and his good wife

and given them the hearts of the people, and they are wasting no opportunities to make things go. Notwithstanding the last week of the meeting the writer was unable to be in all of the services on account of a severe attack of laryngitis, the work moved right on, and souls responded at almost every call.

Rev. C. J. Quinn, pastor at Bluffton, was in a number of the services with us and rendered valuable assistance. Rev. Howard Paschal and Brother Daffron of Fort Wayne, were also present one night. Our co-laborer, Brother Sparks, is a good singer, a devoted Christian and an aggressive and untiring worker. We hope to be associated with him again some time. The last night we were there the altar was full and the pastor and his people decided to carry the meeting on another week, so "The end is not yet, praise the Lord!"

We go from here to Carl Junction, Mo., to begin with pastor, Rev. E. E. Miller. Pray for us.

H. W. Sweeten.

## THE INTEREST GROWS.

It is through the substantial support of our friends who believe in the work we are doing at Asbury College, that we have been able to relieve the growing pains occasioned by its steady enlargement. Our friends have been loyal, and will continue to be, for they realize that what they invest in a holy ministry is an investment that counts, not only for time, but eternity. The following will have a share in the sheaves garnered in the by and by by the young men who are preparing to preach the unsearchable riches of Christ at home and abroad. We thank you in the name of the Lord, for your offerings for our Theological Building.

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Bishop Joseph F. Berry	Rev. E. E. Shelhamer
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Rev. Andrew Johnson, D.D.	Mrs. Abbie C. Brown
Rev. O. G. Mingledoff	Hon. William J. Bryan

(Continued from page 1)

up the Bible and laugh at the warning of serious men who, judging the future by the past, know that as sure as God is true and his word is true, that these men of whom I speak are sowing to the wind and will inevitably reap the whirlwind.

You may entirely ignore the voice of the servant of God, but the time is not far distant when God himself will speak to you with a voice that you cannot ignore; you may learn, when it is all too late, that it would have been wise on the part of your father to have heeded the voice of wise men; and even if he let a few barrels get away from him, used his powerful influence to check the skeptical teachings that through the years have been thrown out through the nation from Chicago University.

I shall not continue these letters for the present, but a little later, I will gather up some of the false and unscriptural doctrines being sent out from this great center, of invidious attacks upon the Word of God and the foundations of Christianity, and write you another series of letters, following up the same line of thought we have been considering for the past weeks.

## A Great Treat for Asbury College.

Bishop Warren A. Candler is to deliver a series of lectures at Asbury College, April 18-22. He will speak twice each day. We shall be glad to have the brethren of the Kentucky Conference with us at that time. Plan to come and write when we may expect you.

H. C. MORRISON.

## A Splendid Opening at Asbury College.

The second semester for the school year at Asbury College has opened with the largest number of students in the history of the school. We have enrolled 330 in the College and 219 in the Academy, a total of 549. This does not include the students in the primary and Grammar school, which would run the number to about 600. We are thanking God and taking courage. Enquiries for next school year are coming from every quarter. We do not ask the people to give us one dollar for running expenses, but we do most earnestly ask for donations to enlarge the plant for the accommodation of the army of young people who are coming to Asbury.

Remember the Convention and Commencement, May 23-30. It promises to be a great gathering. People are coming from all parts of the nation. Pray for us, and help us in this great work for God and humanity.

Your brother,

H. C. MORRISON.

## A Subject for Serious Thought.



OME distressing phases of the missionary situation frequently suggest themselves to our mind. First, it is now almost two thousand years since Jesus commanded his disciples to go into all the world and preach the Gospel to every creature. At this moment, within sixty days' travel of the paper on which I write, one may reach the land which contains several hundred million of human beings who have never heard the Gospel.

The Church has certainly been derelict. She has failed to carry on her one great commission. She has built up ecclesiasticisms and neglected evangelism. We thoroughly believe in good church buildings; our places of worship should be attractive, comfortable, well ventilated; nor do we object to their being beautiful, but millions of money are being put into cathedrals and vast architectural piles which certainly is not of any practical use, while mission fields are being neglected.

I was recently at the laying of the cornerstone of a great church edifice and was told, and no doubt correctly, that when the church was completed and furnished, the total cost would amount to at least one million of dollars. That means other great expenses; there must be a palatial parsonage; a pastor with a very large salary, assistant pastors, deaconess and secretary. Such a church must spend a large sum of money yearly for its music.

The interest on one million of dollars at six per cent is \$60,000.00 per year. The question arises, "Is this a wise usage of the Lord's money? Is this the very best that can be done for the salvation of the world? Should the Church spend such immense sums of money in the home land while there is such dire need and spiritual dearth in heathen countries?" For one, I cannot believe that this is as the Lord would have it. It has not been our observation that these great cathedral churches are places of spiritual power where the multitudes are brought to true repentance and saving faith in the Lord Jesus Christ.

It must not be understood that I am objecting to attractive and comfortable houses of worship, for such is by no means the case; but what about the heathen who have never heard the Gospel? Are we obeying the command of Christ? We must meet all of these issues at the judgment seat. These are not small matters, but they are important and far-reaching issues which call for serious thought and prayer.

The second very serious phase of the missionary situation is the fact that the destructive criticism is spreading abroad in all the mission fields. Will it not make the evangelization of the more intelligent people of the heathen land a very difficult problem? If our missionaries went out full of faith and the Holy Ghost, proclaiming the Bible as the inspired word of God and offering to lost people salvation in the Lord Jesus, what a different situation we would have, what different front we would present, and what a united army we could send out for the conquest of the nations for Jesus. But, as it is, that evangelistic element who believe the Bible and press the work of salvation must be held up before the people as ignorant, as

holding on to old, unscientific and impractical theories of sin and salvation. This conflict is going on now in heathen lands and devout people are asked to support these sowers of tares in the wheat fields of faith and true evangelical religion. The situation is a serious one. Somebody will have to meet tremendous issues at the Judgment Bar of God. It hardly seems probable that in that Great Day God will call men to judgment and condemn them for having believed and preached the Bible as an inspired, God-given message to men, and Jesus Christ, his Son, as proclaimed by prophet and apostle, the Redeemer and Saviour of men. When some other subject is not thrusting itself upon us, we might think on these things.

## Toiling in Rowing.

Mrs. H. C. Morrison.



IN our morning lesson we had that beautiful and touching picture of the disciples on the stormy sea. It was immediately after the feeding of the five thousand, when Jesus bade his disciples go to the other side into Bethsaida, while he sent away the multitude.

After the crowd had dispersed Jesus slipped into the mountain to talk to his Father. Doubtless the throng had moved his compassionate heart and he felt the need of telling the Father about them. After lingering in solitude's peaceful retreat, he followed his disciples to the sea, and watched them as they toiled in rowing, for they had to encounter contrary winds.

The thought which impresses us most forcibly in this lesson is that, unnoticed by the toiling disciples, Jesus stood on the shore watching them, and sympathizing with them in their efforts to steer the ship to its desired haven. How often in life's battles are we toiling to make affairs steer toward the goal we set, little realizing that there is One who is keeping watch above his own, and when the time comes he will manifest himself in our behalf.

He started their way, apparently not heeding their struggles, but they saw him and supposing it to be a spirit, were affrighted; then in that tender, plaintive tone he says: "It is I; be not afraid." These words relieved all their anxious fears; they soon had him on board and his presence stilled the stormy sea and quiet reigned supreme.

Dear reader, there is a beautiful lesson for us in this incident in the life of Jesus and his disciples. Some of us may think we have burdens too great to bear, and mayhap, we are tempted to think no one cares how great our struggles, nor how heavy the cross; but let us bear in mind that, "The cross is not greater than his grace," and that while we 'toil in rowing,' he is in sight and watches our every effort to master the winds of temptation and trial, and at the opportune time he will make himself known, his voice will still the storm, his compassionate heart will sympathize with us, and his power will strengthen us for the winds of adversity and make us overcomers.

Some one has said that God is intensely practical, and can be depended on, absolutely, in every blind alley, for every sort of help needed. If a man will quietly, strongly keep in simple touch of heart and head and life with God, he'll become equal to any emergency that comes. The all-important thing is to keep in touch with God and hold steady. The disciples were in the line of duty; they were obeying the command of Jesus to go to the other side, and this is why it was easy for them to get the help they needed. When we are in the line of obedience we may count upon God to give us the



necessary equipment to accomplish the task assigned. It is as the old song goes, "When we walk with the Lord,

In the light of His word;  
What a glory he sheds on the way.

Trust and obey, for there's no other way  
To be happy in Jesus, but to trust and obey."

Let us bear in mind, always, that no matter how stormy the sea, nor how boisterous the waves, there is One who is watching us and is at hand to help us in every time of difficulty. "His eye is on the sparrow, and I know he cares for me." Spurgeon once said, "There are no crown-wearers in heaven that were not cross-bearers here below." And another had risen above his difficulties when he declared that, "I am bigger than anything that can happen to me. All these things, sorrow, misfortune and suffering are outside my door. I am in the house and I have the key." Self-mastery is a wonderful achievement, but we must remember that we only master ourselves as we are mastered by HIM who can speak the tempestuous sea into a beautiful calm.

It's OUR CONVICTION, that if you have a son or daughter and he or she hasn't a nice looking and convenient edition of the Bible which they can call their very own, you are missing an opportunity when you overlook the beautiful Ideal Child's Bible that we are offering for \$1.50—a regular \$2.50 value. Teach them to love the Word.

## Question Box.

REV. G. W. RIDOUT.

**Question.** Can you prove by the Bible that *Holy Ghost religion—Holiness and Sanctification—are the same?*

**Answer.** I can prove from the Bible that the last two terms are Scriptural, but the first is not. Perhaps a good definition of real religion is found in Romans 14:17.

**Question.** Will you kindly state what fundamental doctrine or doctrines, the late A. B. Simpson held that were adverse to those of Wesley's? Do you know whether he believed and advocated the doctrine, "Once in grace always in grace?"

**Answer.** I always regarded Dr. A. B. Simpson, of the Christian Alliance, as a very remarkable man of God, a preacher of unction and power. I think he was originally Presbyterian, which fact might have tinted his teachings just a bit with Calvinism, but I am quite sure he did not preach that one could not fall from grace. He preached a wonderful message on salvation full and free, divine healing, and the Second Coming.

**Question.** What is the sin against the Holy Ghost?

**Answer.** This is an age-long question. On this passage of scripture, Matt. 12:31, 32, Mr. Wesley says: "How immense is the number in every nation, throughout the Christian world, of those who have been more or less distressed on the account of this scripture! . . . How is it possible that any one, who reads his Bible, can one hour remain in doubt concerning it, when our Lord himself has so clearly told us what that blasphemy is, "He that blasphemeth against the Holy Ghost hath never forgiveness; because they said, he hath an unclean spirit." (Mark 3:29, 30). This then, and this alone, is the blasphemy against the Holy Ghost: the saying, He hath an unclean spirit; the affirming that Christ wrought his miracles by the power of an evil spirit; or, more particularly, that "He cast out devils by Beelzebub the prince of devils." When the person obstinately attributed those works to the devil, which he had the fullest evidence could be wrought only by the Spirit of God:

that this and nothing else is the sin against the Holy Spirit is evident from the connection in this place; and more particularly from Mark 3:28-30." "Many sincere people," says Adam Clarke, "have been grievously troubled with apprehension that they had committed the unpardonable sin; but let it be observed that no man who believes the Divine mission of Jesus Christ can ever commit this sin; therefore let no man's heart fail because of it from henceforth and forever." The very fear of having committed the unpardonable sin is proof that one has not. In his discussion of this subject, Mr. Whedon draws these conclusions: 1. "To grieve, to vex, or to resist the Holy Spirit does not of itself amount to this 'blasphemy' of the Holy Spirit. 2. This blasphemy of the Holy Ghost is not the same as becoming hopeless by continuance in sin, or as sinning away the day of grace. It is plainly, however long the preparation, one heinous act; so heinous in itself as that the Spirit becomes, therefore, the sinner's enemy. 'They rebelled, and vexed his Holy Spirit, therefore he was turned to be their enemy.' Isa. 63:10. 3. We cannot judge of this sin as committed by another; we may not know the intention of the blasphemy, or the personality against whom it is directed; the Holy Spirit himself is the only pure, wise, and sovereign Judge whether the blasphemy, uttered or written, shall be held as blasphemy against himself."

## Why Wanamaker?

Hon. W. J. Bryan.

In the death of Honorable John Wanamaker the United States has lost its greatest merchant, if not its greatest business man; the Christian church its most prominent layman; the cause of good government a pillar of strength; and multitudes a friend. For weeks to come the papers will be full of tribute, incidents, and anecdotes drawing lessons from his life; and well they may. The passing of such a figure is an event that cannot be overlooked. Adults will become conversant with his unique career and children will be reminded of the possibility of success which lies before every American boy.

Why Wanamaker? What is the explanation of the long continued and remarkable growth of his business and influence? A large percentage of those who engage in the mercantile business fail—why did Wanamaker succeed? Of those who have succeeded, few have approached him in the largeness of their accomplishments. How shall we account for what he did?

The first answer is that to know the secret of Wanamaker's success one must know Wanamaker. He built his life upon the Bible; he was a Christian and took his Christianity seriously. He was a religious man; his faith was simple and took possession of him at an early age. The first recorded words of Christ, uttered when he was twelve, were: "Wist ye not that I must be about my Father's business?" Religion is a business—the most important business of life. Wanamaker entered upon the Father's business before he engaged in the mercantile business. At the age of nineteen he began teaching a Sunday school class and continued teaching this class until he died. He was eighty-four years old and sixty-five years of this time he was a teacher. Few have made such a record in church work.

His advance as a store-keeper showed that he did not neglect the business from which he secured his livelihood, but he never allowed his money-making to encroach upon his work for the Master. As he prospered he gave more and more to the cause of the church and to the advancement of Christianity.

Higher critics did not disturb him. He did not search the Bible for things to doubt

or contradict; he accepted it as the Word of God and followed it as his guide. God prospered him and he shared his prosperity with those who were engaged in the work of the church. He carried the spirit of Christianity into his store as well as into the Sunday school room. He lived his Christianity.

Anyone of the millions in America who is willing to follow Wanamaker's plan of life can make a success of whatever he undertakes. Circumstances may help or hinder but chance alone cannot explain such a career as that of John Wanamaker. He improved opportunities.

Faith is necessary—faith in God and faith in man. The Bible taught him to trust in the Almighty and to have fellowship with others. He loved God with all his heart and his neighbor as himself.

It was my privilege to know Mr. Wanamaker quite intimately for many years and it so happened that my train schedule carried me through Philadelphia on the morning of his funeral. I visited the church in which his body lay in state and saw the stream of friends who passed by to take a last look at the one whom they had learned to respect and love. I contributed a few flowers, orchids for Mrs. Bryan and lilies of the valley for myself, and on the card described Mr. Wanamaker as he appeared to me: In memory of one whose life was a living spring—still flowing. "Blessed are the dead which die in the Lord"—they "rest from their labors; and their works do follow them."

## The Orphans!

We have no devil now to fear,

The Rector has the proofs!

His horns have gone, and gone his tail,

And gone the cloven hoofs!

Where once hell's lurid fires blazed forth  
Is now a lake of snow;

Their father dead, their home destroyed

Where can his orphans go?

REV. WILLIAM WOOD.

"Life must be lived on the installment plan, a day at a time. God promises no grace for tomorrow, but supplies help only for today. The habit which some people have of living life in future tenses involves them in a host of difficulties and discouragements. It has been justly remarked that if men were called to face the work of a whole life at any moment, the strongest man would fail; but because the work is divided into fragments, the weakest man, if he has the courage, is able to carry the load. The true way of living is to take one day at a time, and to live that day with God."

## Holiness.

There is a faith unmixed with doubt,

A love all free from fear;

A walk with Jesus, where is felt

His presence always near.

There is a rest that God bestows,

Transcending pardon's peace,

A lowly, sweet simplicity,

Where inward conflicts cease.

## The Man and His Ministry.

The life of Dr. Morrison, Editor of THE PENTECOSTAL HERALD, by Dr. Wimberly, has been having a remarkable sale. Only a few copies are left of the first shipment to THE PENTECOSTAL HERALD. Others will be placed upon the shelves of the Company at once. Letters come from every direction from those who have read the book, expressing pleasure and inspiration from its perusal. Get a copy for yourself, or for your children. It is a book that young people will read with genuine pleasure and will be quite inspirational. Price, \$1.50, of Pentecostal Publishing Company.



## OUR BOYS AND GIRLS

My Dear Boys and Girls: In order that I may have a chance to answer some of your good letters I am going to take this opportunity that you may know they have been received and read. Our boys and girls like our Page and so many of them write that I cannot print them all before they get old, so occasionally I shall answer them so as to catch up. I believe the older ones are liking our Corner, too, and we must welcome them as well, for you know it is an old saying, "Age before beauty."

Mrs. M. J. Austin, you have been a reader of *The Herald* a long time, and I hope you will continue until you pass to a better world.

Myrtle Havicus, the fact that your letter did not appear must not keep you from writing again.

Alice May Henry, it is too bad that your first letter does not appear, but you will write again, I am sure.

Carrie Bell Havicus, I suppose you and Myrtle are sisters, are you not? Reenie Lewis, you have the same birth month that I have, only mine is April 11 instead of April 23.

Roy Roberts, you have a nice class at school and I want you to be the smartest one among them.

Mrs. Lela Shemwell, I would like to see your flower garden. I like them very much but do not have much time for them.

Elvie Burkhalter, that was a nice story you wrote. It shows you read your Bible, which is a good habit.

Ferne Eberhard, you came a long way to visit us, and I regret that your letter cannot be printed for lack of room.

Catherine Green, you write a nice hand for a girl of twelve. Let us have another letter from you.

Nina Hadden, the next time you must write with pen and ink as your letter was very dim.

Mrs. Elizabeth Mills, we know you miss your son, whom we told the cousins about in a recent issue of *The Herald*.

Essie Hadden, your birthday will soon be here and hope you may have a happy day.

Violet Reed, what a pretty name you have. I think our Page would be a good place to find pretty names for babies, don't you?

Ruby Bowers, how do you like far-away Washington State? I have heard it was a great fruit country.

Estell Leak, sorry to disappoint you in not printing your letter but next time we will give you a good place.

Mary Leak, I am glad you like our Page. It is nice to live so near the church. I hope you will make a useful woman.

Beulah Jordan, you write a good letter to be in the third grade.

Bessie Dobbs and Myrtle Henderson, your fine letter received. I think your ambition to be a missionary is very laudable and I hope you may not swerve from this call.

Dorothy Booth, you have my brother's birthday, April 1. You know what they call that day, but it does not hurt your reputation in the least.

Bethel Jones, I am glad you are so fond of your teacher, for it makes school life pleasant.

Adelle Chapman, you Georgia cousins must have chartered a train to visit our Page. But you are most welcome. Come again.

Clara Culwell, your suggestion that each of us let a revival begin in our own heart, is a good one, and I hope we may heed it.

Vivadean Bastian, we are certainly glad to have one from the Baptist Church visit us. It is a great denomination.

Cora Jackson, I think your ambition to be a teacher is good and I hope you will attain to your desire.

Inez Parker, you Alabama cousins are always welcome to our Page.

Mattie Jackson, I hope you may get the new school that you speak of.

Madie Dillon, I hope you all recovered from the Flu. It seems it is pay-

ing its respects to a great many this winter.

Era Murphree, it is not often that a girl likes Mathematics, but you say it is your favorite study.

Nellie Auston, I see you are another cousin from Trade, Ala.

Ferne Holland, yes, we have been having some cold weather but is moderating now.

Brother Mobley, glad to hear from you and glad you enjoy our corner in *The Herald*.

Bro. McClinton, you are always welcome. I am sorry to hear of your wife's ill health, but hope she is better ere this.

Robin Pauline Fain, you say you were born the night the Titanic sank? Well, you will always remember when that was, so you beat me.

Rena R. Fain, I know you will be glad when the time comes for you to be in school.

Stansell Fain, watch about eating too much candy, for it is not good for little boys to be too "sweet."

Millie Pittman, it is nice that you have such a fine pastor.

Anna Pounders, I hope you like music and will make a fine performer.

Ruth Marshall, you are fortunate in having such good parents. Try to emulate their example.

Alma Biddle, I hope you may recover from your sickness. I know you miss your little brother since he died.

Marie Simonton, you are another good little Baptist. Your letter was very interesting and nicely written, so come again soon.

Alice Cox, yes, Kentucky cousins are always welcome. Your letter is very nice and calls for another.

Elmer Francis, you must live so as to meet your dear mother in heaven.

Merle Hamman, so glad to hear of your good meeting and the many converts.

Jewel Snyder, glad to have a letter from you, and regret not to print it, but you will excuse me this time when I tell you so many are waiting.

Helen Missey, if you are called to preach it is the greatest honor that could come to you.

Laura Missey, it is a fine thing for you to be a Christian early in life. May you make a useful woman in the Lord's harvest field.

Charles H. Crowder, you are a big boy for your age. Keep going to Sunday school and church; it is a good habit.

Larey Papason, you are mistaken about hearing W. B. I suppose it was my typewriter you heard, as it clatters most of the time.

Q. T. Williams, Larey said you were her chum, so am glad to have you make your call together.

Mary Davis, yes, we have had a remarkable winter in Kentucky, as well as in Wisconsin. Glad you enjoy *The Herald*.

Grace Hill, you must not be discouraged if you do not always measure up to your ideal. It is by constant effort that we reach the goal.

Joe Lawyer, yours is the first one I ever knew by that name. It was nice that you got to attend the Evangelistic Conference at Siloam Springs.

Lottie Lawyer, I am not sure you will always be a "Lawyer," but some women are trying to be these days, and making a success, as they do in most everything they undertake.

Mildred Richmond, you were fortunate in securing Bro. Browning for your meeting, and am sure you had good preaching.

Mabel Vickers, I am wondering if you are related to Ada Vickers who attended Asbury College? If so, you have a fine sister.

Beulah Kenimer, thank you for your appreciation of the pieces in *The Herald*. If you cousins will consent I will give you nice stories oftener, as they always have good advice in them.

Bettie Cobb, you wrote us a nice letter but will pardon me for not giving it space this time.

Montie Cobb, Mr. Flu is not a very welcome visitor, is he? I had a little visit from him, but soon scared him away.

Irma Duggins, so thankful for your good letter. I am sure you are going to make a fine woman.

Iva Wilson, I see you will be ready for High School next year.

Mary Johnson, you came all the way from South Carolina to visit us, and we invite you to come again. Your little friend forgot to sign her name.

Virginia Carpenter, it is too bad your first letter does not appear, but this is to invite you to come again.

Daisy Andrews, you are a smart little girl to play and sing so young.

Zettie Sargent, we shall be happy to welcome you some future time.

Laura Sargent, you are well advanced for one of your age.

Geneva Sargent, so there are three of you girls. What a nice time you must have together.

Julia Dold, if you are not receiving your *Herald* every week let us know and we shall look after it.

Tolise Lahue, did you know you lived near Dr. Morrison's birthplace, Bedford, Ky.?

Rhea Carnes, just to think you will soon be a senior! Do you feel your head beginning to swell?

Johanne Kirkham, I know you are a good girl, for all good girls help their mothers.

Lucille Tessell, I think the Christian Endeavor is a fine channel through which young people may work. Glad you have one in your church.

Elver Haworth, I know you must be a fine boy or they would not have elected you secretary of the Junior Endeavor.

Pauline Haworth, glad you are a Christian and hope you will never let the sinful pleasures of the world entice you away from the Lord.

Katherine Crosthwait, I know you are happy to have a brother who is to preach the gospel.

Mrs. S. C. Lyons, your letter has been read with interest. So thankful for your kind words about *The Herald*.

Margaret Connaaham, I am not sure that I have your name spelled right.

Callie Towney, thank you for your good wishes for the new year.

Virginia Lisen, I presume W. B. was asleep for he did not get your letter.

Norma Spillman, you come from a great old state, Ohio. I kinder feel an interest in it because my son makes Columbus his home.

Charles Crandall, you must be a sure enough business boy to be a member of the Holstein Calf Club.

Mrs. Mark Fisk, I hope you will have good services in your new place of worship. It is certainly a great privilege to trust Jesus, and to know that he cares for us.

Pearl Hollis, that was indeed a sad thing about the young man killing himself. It is only one of the many instances where liquor drives one to such awful things.

Maggie Sims, I notice that today, Feb. 7, is your birthday. I wish you many happy returns of this day, and that you make a useful woman.

Cono Moody, your nice letter received. You must be sure to meet your grandma in heaven.

Mildred and Ulma Elben, your letter received. What a comfort to have your dear grandmother to care for you since your mother went to heaven.

Lefa Smith, we are happy to welcome a little girl from Maryland, as we do not have many cousins from that state.

Elizabeth, Glenna and Katherine Robinson, we are glad to welcome you to our corner. You must now consider yourselves members of our Band and let us hear from you again.

Avah Mae Milam, I am glad you enjoy our Page and hope to have another nice letter from you soon.

Eugene Francis, you are doing fine to attend Sunday school twice on Sunday, but we cannot give too much attention to God's Word.

Rachel Zeigler, yes, we always welcome little girls from Georgia, for it is a fine old state.

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—The Safety Razor—  
**Shaving Soap**  
Cuticura Soap shaves without nung. Everywhere.

### WILMORE, KENTUCKY.

To those desiring to move to Wilmore, Ky., and educate their children in Asbury College, I have some most desirable residences for sale, some few for rent and some splendid farms near by. My services are at your disposal and will assist you in getting located. You will save money by buying a home here and educating your children in Asbury College. Write or wire for information to Rev. E. C. Wills, Wilmore, Ky.

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Joy Pence, I hope your dear aunt is better and may be spared to you.

Rannie Grisham, you are a busy little body going to school and attending Sunday school and church regularly.

Elsa Morgan, I am glad you have decided to become a member of our Band. I hope you will find many nice acquaintances among our number.

Lucia Read, you are right about not wanting to leave Georgia. It is showing in Kentucky, and it makes one want to hike southward.

Louise Lane, glad you enjoy *The Herald*, and hope it does you good.

### THE CRY IN THE NIGHT. Isaiah 58:9.

When we cry, God doth reply,  
Saying, "Dear one, Here am I!"  
Whether it be day or night,  
Turning darkness into light.

As a child wakes in the night,  
Crying out from pain or fright,  
Feels the mother's fingers creep  
Into hers, and falls asleep.

So, we older children may  
Simply cry, but hardly pray,  
Soon God's hand doth softly creep  
Into ours, and give us sleep.

What a gracious God is He,  
Looking out eternally,  
For his children's peace and rest,  
Ever giving what is best.

Howard W. Pope.

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## FREEDOM FROM LAXATIVES

Discovery by Scientists Has Replaced Them.

Pills, and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent medical authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Medical authorities have found that the gentle lubricating action of Nujol most closely resembles that of Nature's own lubricant. As Nujol is not a laxative it cannot gripe. It is in no sense a medicine. And like pure water it is harmless and pleasant.

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## Fallen Asleep

REV. FRED DEWEERD.

Rev. Fred DeWeerd was born in Holland, Mich., December 6, 1881, and was translated to his heavenly home January 8, 1923; aged forty-one years, one month and two days. He was converted to Christ in January, 1901, and obtained the grace of sanctification in January, 1903. He united with the Wesleyan Methodist Church in Michigan, and continued a loyal adherent of the doctrines of the church in all his subsequent life.

He was united in marriage to Lelia May Benedict, of Holland, Mich., September 14, 1905. Their marriage union was most felicitous, and was favored with two sons, Paul and James, and five daughters, Eunice, Faith, Ruth, Lelia and Miriam. The father's devotion to his children may well be cherished as a sacred and precious memory.

Soon after his conversion, Brother DeWeerd became conscious of his divine call to the gospel ministry, and entered God's Bible School of Cincinnati, where he took a special course of study and training for his lifework. Completing his studies in the Cincinnati school, he served as pastor of a church at Troy, O., for a year or more. He was not permitted to remain long in this relation, for the Master had crowned him with gifts for a larger field. Like John Wesley, the founder of Methodism, he could truly say, "The world is my parish." Responding to his heart's desire, and the opening door of God's providence, he sailed in January, 1909 for Africa as a missionary, under the auspices of The International Holiness Union. He labored in Africa for five years and three months, traveling 40,000 miles in his ministry while there. His preaching on the Dark Continent was to extreme classes, English, Dutch, Hottentots and other natives, using, of course, an interpreter for the latter. In addition to his work as preacher, he was superintendent of the African field during a part of the time, and for several years edited The African Revivalist.

Returning to America in 1914, he entered the field of holiness evangelism, and labored with great efficiency throughout the United States and Canada. He was in demand in many of the great camp meetings, and among various denominations for revival work in local churches. The Wesleyan church building at Fairmount is largely the result of his evangelistic work under the pastorate of Brother S. C. Kinnison. He was forgetful of his personal needs in his yearning to push the work of salvation of the lost and for high standards of spiritual life for the Church he literally gave his life. Nor was it spent in vain. Actuated by high ideals, constrained by the grace of God, he fought a good fight, and many are the souls he led to Christ and holiness. It takes love for men to qualify a man for success in reviv-

val work. This was a clear trait of his character. But this did not disqualify him in other respects. He was a most affectionate husband and father. Cheerfulness and optimism were other charming qualities of his character. He would always greet you with a smile. And in passing we were brightened, and convinced we had met a friend.

The breakdown in health came to Brother DeWeerd last March. He continued in the work even after grave symptoms had appeared. Then it became necessary to cancel his dates, which was very hard to do. The interest of the great work, and the support of a large family were two important factors in the trial. Yielding, he began the fight to regain his health, and noble indeed was the effort. His many friends hoped and prayed in fullest sympathy with him, for we loved the man and appreciated his ministry. But insidious enemies of disease had gripped his vital faculties, and on January 8th, in full consciousness that all was well, and that it was the Master's pleasure for him to go to his reward, he yielded in triumphant obedience and was borne to the glory land, whence we shall meet him when the remainder of our brief journey is over. How blessed to think of him as rejoicing with the victorious throng, and among those who with our Lord will welcome us home when our task is done.

His mother preceded him to glory. Besides his wife and children he leaves behind a father, three brothers, three sisters, and many other relatives and friends. His remains were returned from Florida to his home in Fairmount, Ind., where his funeral was held in the Wesleyan Church, January 13, 1923, and where he was laid to rest in Park Cemetery, awaiting the resurrection call.

The character of the funeral service was in harmony with his suggestions. The large church was filled with sympathizing friends. With the exception of one duet by Mr. and Mrs. Clyde Meredith, the singing of several of his favorite hymns was by the congregation.

Brother W. L. Thompson spoke of Brother DeWeerd as "A Pastor's Helper in Revival Work." Brother Kinnison spoke of "His Character as a Christian Man." W. D. Baker spoke of him as "A Camp Meeting Worker." C. G. Payne spoke of him as "A True Preacher." M. G. Standley, of Cincinnati, told us of "His Life and Experience as a Student and Missionary," and Sister DeWeerd related some of "His Last Day's sayings." The service was very impressive, scarcely like a funeral, but rather an acclamation of a successful warrior's triumph into glory. The pastor had general charge, and read the obituary. Brother Eddy led in prayer, and S. A. Mow read the burial service at the grave. There were more than thirty ministers present and seated on the rostrum.

And now that loving hearts and willing hands have done all we could do for one with whom we are happy to be identified as a witness and champion of full salvation, we bow in humble submission to the Providence that has borne him from us, and push on in the glorious war till we too shall be called to the crown that awaits us in the great day. Farewell, brother! We'll meet you in the celestial city. J. J. Coleman.

### STEPHENSON.

Mrs. Mattie Johnson Stephenson was born in Jefferson Co., Iowa, May 5, 1861, and died at her home near Turtle Lake, N. D., Jan. 14, 1923, aged 61 years, 8 months and 9 days. In February, 1885, she was united in marriage to Richard Stephenson, who died fifteen years ago after suffering from cancer for eight years. Mrs. Stephenson was the mother of six children.

Mrs. Stephenson united with the Methodist Episcopal Church at Turtle Lake, several years ago. She was a faithful and earnest Christian. Her religious experiences were real to her. She had the witness of the Spirit that her sins were forgiven and that her heart had been cleansed from all

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P. O. and State .....

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sin. As a steward of the church and a teacher in the Sunday school, she was always faithful. Always at church, Sunday school and prayer meeting when it was possible for her to attend. She was a liberal supporter of the finances of the church and every good cause. Her whole mind and heart were set on doing God's will. She did not fear death. Jesus was precious to her soul, and while patiently waiting and expecting to be released from the physical body, she said, one day when her pastor called: "I have just been thinking how beautiful heaven must be, and it will be so nice to go home and meet all the loved ones gone before."

The funeral service was conducted by her pastor, Rev. F. F. Boothby, on Jan. 18, 1923, at Turtle Lake. She will be greatly missed from the home, the church and the community. She loved to read *The Pentecostal Herald*, of which she has been a subscriber for several years.

### GILLESPIE.

S. B. Gillespie was born at Bethesda, Ky., Oct. 28, 1848, died at his home at Frazer, Ky., Oct. 19, 1922. He was a true Christian and a devoted father. He had been in declining health for some years but bore his sufferings patiently and always had a smile to welcome his loved ones and friends. He was converted when a young man and united with the M. E. Church. He leaves to mourn his loss a wife, six sons, two daughters, a number of grandchildren, and host of relatives and friends. The funeral services were conducted by Rev. J. H. Ephly and I. T. Allen, at the Bethesda Church. His remains were laid to rest in the cemetery at Bethesda to await the resurrection morn.

Dear father's gone and left us;  
It was hard to say good-bye,  
But we know he's now with Jesus  
In that home beyond the sky.

His daughter,  
Mrs. R. C. Back.

### THE ORTHODOX DEVIL.

This is a new book by Rev. Mark Guy Pearse, of England. Mr. Pearse is a great writer as well as preacher. His book, "Thoughts on Holiness," has been read very extensively in the United States. His latest book on the strange title, "The Orthodox Devil,"

is as lively as anything that he has ever written. It is a group of eighteen tales dealing with theological, ecclesiastical, and religious matters, generally. The chapter on "Becky Speaks her Mind," is worth the price of the book. It is a very readable book to put on the parlor table, in the study and in the Sunday school library. There is not a dull page in it. Price, \$1.25. Order from Pentecostal Publishing Company.

G. W. Ridout.

### ON THE GO FOR SOULS.

We have been actively engaged, without intermission, except for a few days at home over Christmas, and even then on the Sabbath preached the Word to the "home folks." During past few months we have seen a large number gloriously saved and sanctified in the several states that the Lord has permitted us to labor. We believe we can truly say the past few months have been the best yet in every respect.

Truly these are days of great opportunity, if we will embrace them. Souls dying without God, thousands of church members needing "greater light, and perishing millions untouched. God help us to overflow with a heart of love, and truly get busy and rescue the perishing. Let us be alive, alert and active if we profess the name of Christ.

At this writing, we are at East Palestine, Ohio. Church is filled at night, many hands for prayer, and several seekers. The untiring labors of the pastor, Rev. Philip Geiter, has had a great deal to do with preparing the people within and without the church for this meeting. God bless him, and increase his tribe.

Our desire is that we may have an "army of prayers" work with us, as we go, on the go for Christ and souls, so pray on. With malice toward none, and love for all, we are,

Yours in the fight for Bible truth.  
Theo. Elsner and Wife.



# Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson IX.—March 4, 1923.

Subject.—Jesus Teaching in the Temple Luke 20:19-26; 21:1-4.

Golden Text.—Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. Luke 20:25.

Time.—A. D. 30.

Place.—In the Temple at Jerusalem.

**Introduction.**—Immediately after the time of last Sunday's lesson our Lord started again on his way to Jerusalem. This was to be his triumphant entrance into the city. The words of Zechariah were to be fulfilled literally: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Read of its perfect fulfillment in chapter 19. The shouting of the disciples was very offensive to the hypocritical Pharisees, as it always is, and they besought him: "Master, rebuke thy disciples." They could not hear him praised; but shortly after that they could join in the yells of the mob that cried for his blood. The world's hatred of Jesus knows neither limit nor consistency. The ungodly are still crying, "Crucify him!"

When he draws nigh to the doomed city and weeps over her, the scene grows pathetic beyond words. With breaking heart he enters within her walls, and cleanses the temple of the vile dealers in merchandise, who had made his Father's house a den of thieves. Little respect had he for the proud hypocrites who were thirsting for his blood; but he yearned over the common people of the house of Israel, who were scattered abroad as sheep having no shepherd. Those whom Jehovah had appointed to be their shepherds had torn and plundered them till they were ruined and helpless. So he "taught daily in the temple," helping all whom he could reach: and "all the people were very attentive to hear him."

**The Lesson Proper.**—Jesus had a little set-to with the priests and scribes, in which he completely routed them. Then he swept into a great parable which is the real foundation for today's lesson. Read verses 9-18. The "Certain Man" who planted a vineyard is Jehovah; the vineyard is the Church of God; the worthless husbandmen are the Jewish rulers and teachers who had been appointed to care for the Church; the servants whom they had beaten were the prophets; the Son whom they would kill was Jesus himself. The conclusion of the parable, in which Jesus refers to himself as the rejected cornerstone, drove the truth home like a charge of dynamite. The wrath of the chief priests and scribes broke out in suppressed fury; "for they perceived that he had spoken this parable against them." It is ever thus. Missionaries find that they have to be careful how they say things that reflect against the priests of heathen religion, lest those gentlemen rise in their wrath and make trouble. Several times during the last few years this writer has been in places where

"the chief priests and scribes" were boosting the new god—evolution—and decrying Jesus Christ; and when he said things against the new idol, there was great wrath in the Sanhedrin. Yes, it is true that men professing to be Christians and boasting about great learning will listen to almost any sort of opprobrium against Jesus Christ, without a word of protest; but they become tremendously insulted if anything is said against evolution. Why? A man will fight for his gods, or for his God. Israel tried to have twin altars in Ahab's day, one to Baal and one to Jehovah; but Jehovah would tolerate no rival: Israel must pay the penalty in Babylonian captivity. Germany would have altars to rationalism, evolution and God; but she must suffer the penalty in national ruin. Can the Church in America have twin altars? We are making the attempt, foolish as it may seem. Schools and pulpits all over the land are endeavoring to build an altar to evolution over against the altar of Jehovah. Fair warning! The eternal God will not allow it. Soon he will smite this nation and its churches with a cyclone of wrath that will make Babylonian captivity look like a zephyr.

Those cowards, like all cowards, were afraid to face Jesus, or to attack him in the open; so they "sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." There is nothing lower or meaner than a pusillanimous hypocrite trying to stab a good man in the back. Listen to those spies: "Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: Is it lawful for us to give tribute unto Caesar, or no?" Satan himself could not beat that. I wonder how many holiness preachers have been flattered to death when nothing else could kill them, when nothing else could stop their mouths? But Jesus did not take their bait. "Why tempt ye me? Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's." Then follows our golden Text in which the Master administered a solar-plexus blow that sent his adversaries clear over the ropes. Amen!

The fine little addendum to the body of the lesson, while it doubtless occurred very shortly after the Master routed his tempters, seems to stand apart by itself. It bears about the same relation to the body of the lesson as some preachers' texts have to their sermons—mighty fine stuff—but would have furnished better ground for another study. Here we have one of the most beautiful and powerful lessons concerning the true spirit of giving to be found in all Holy Writ. Jesus was fond of teaching by contrasts; and this is one of his masterpieces. He sets a poor widow over against "the rich men casting their gifts into the treasury." They were throwing in some of their abundance; but she was casting in all her living. That teaching is hard for us to under-

stand. We would rather have the rich man's thousands: God would rather have the poor widow's pennies. That is so hard for us to believe. We could take the rich man's millions and run a big university: God would take a widow's pennies and send a missionary to preach the gospel in Africa. We are spending millions of dollars in what we term our search for truth: God is spending the few thousands we deal out to him in preaching the eternal truth to lost men.

Oh! dear hearts, I am sitting this morning at a little table in a hired room in the great city of Chicago wherein are immense schools, colleges, and universities, spending millions on millions of dollars, and teaching their pupils against the virgin birth, the Deity and resurrection of our blessed Savior, while the city fairly wallows in sin. Would God there were some way to turn some of these millions of dollars into the preaching of the gospel that is the power of God unto salvation.

Giving after the poor woman's fashion is twice blessed: it blesses the giver and the receiver. Any other sort curses the giver; and I sometimes wonder if it does the receiver any good. One thing is certain, it is an insult to the Almighty for his Church to pat rich sinners on the back and flatter them in order to get their money for religious purposes. Better have Jesus break the barley loaves and the little fishes in order to run his blessed Church and her institutions than to have her pampered to fatness with the ill-gotten gains of Godless wealth.

But there is an individual lesson that must not be lost. "Do not sound a trumpet before thee," nor after thee, in thy giving. "Let not thy left hand know what thy right hand doeth." But I must stop, lest I ruin all the collections.

## WHY NOT PUT OUR CAMP MEETINGS ON A BETTER FINANCIAL BASIS?

Just recently I received a call from a southern state inviting me to hold their camp meeting during the summer of 1923. I answered their correspondence by stating that I would be delighted to come but wanted to make some suggestions regarding the finances of camp meeting. I reminded them that our camp meetings ought to be put on the same financial basis of our church revivals.

In our church meetings the incidental expense is a secondary matter. The particular emphasis is laid on the offering for the evangelist and his helpers. Our camp meeting program has been exactly the reverse. We have given most of our effort to raising thousands for incidentals and then without consulting the evangelist as to his expenses of travel, and seemingly with no consideration of the time involved, our committees set about to fix a price on the evangelist's services when they would refuse to permit him the same privilege in making any suggestions as to what he ought to receive.

The committee of this southern camp meeting wrote back immediately telling me that they would be glad to adopt a plan suggested, and that in the early part of the camp meeting the incidental expenses would be cared for, and that on the last Sunday

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N. B.—Rev. Jack Linn is the author of Good News Column which has run for years in The Herald.

the best effort possible would be made, either by public subscription or the use of the envelope system, to raise a substantial offering for the workers.

In my judgment this plan ought to be adopted by all of our camp meetings; instead of seeing how much we could raise for incidentals, let's keep the incidental expenses at a minimum and give the entire offerings of the last Sunday to the evangelist, which would put the meetings nearly on the same basis with the church meetings of the rest of the year.

Frankly, I have been compelled to give up most of the camp meetings because I cannot afford to hold them. What do you think about giving the new plan a trial, at least?

L. J. Miller.

## TO WHOM IT MAY CONCERN:

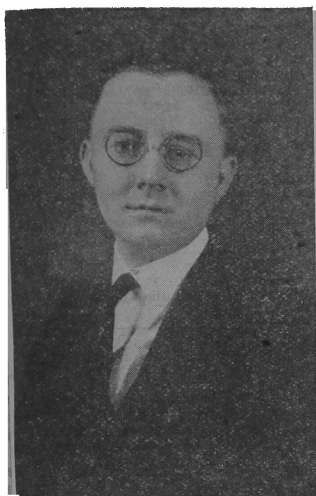
This is to certify that Rev. M. V. Lewis is a member of the M. E. Church, South, in Wilmore, Ky., in good standing, that he is a local preacher in the same and an evangelistic singer. He has had quite a bit of experience in the leading of music in various places and is now pursuing an additional course of more advanced music for more efficient service. He has some open dates in June and July. Any one in need of a good singer may correspond with him at Wilmore, Ky.

Very truly,

W. L. Clark,  
Pastor Methodist Church.

See our great offer on page 16.





ALLAN W. CALEY,  
Chorister and Soloist.

#### MAKING HIS SUMMER SLATE.

I take great pleasure in recommending Prof. Allan W. Caley as a leader of song of great ability; also as an attractive and pleasing soloist. He handles a choir well and knows how to get the congregation in tune for live singing. With his deep religious experience and strong personality he is able to lead souls to Christ. He is gifted in prayer and is a preacher of much tact and power as well as a singer. I heartily recommend him to anyone in need of a singing evangelist. Brother Caley is now making up his slate for the summer, having been in college this winter. Any pastor, evangelist, or camp meeting committee will make no mistake in securing him. Address him, Wilmore, Ky.

Paul B. Brown,

Pastor M. E. Church, Louisville, Ill.

#### OPEN DATE.

Rev. W. B. Yates of Marion, Ky., and the undersigned, were engaged to give our services in a great revival campaign with the St. Philips Methodist Episcopal Church, Philadelphia, Pa., for the time March 11 to April 1st. Because of conditions over which he could exert no control, the pastor, Rev. Franklin Duncombe, has been compelled to ask us to postpone our engagement with him and his church. I have been able to place the date at another place, but I feel that I owe it to Brother Yates and to his friends and mine to announce that he will be free to give this most valuable time to some one and some place in need of his ministry in song. No word of mine could more fully recommend him than his fine gentility and efficient ministry as a song leader has already done. He is so valuable a man that he must not have this time idle, and, certainly, some one will be thankful to have me make this fact known to them so that they can get in touch with him immediately.

Thomas Clark Henderson.

#### ANNOUNCEMENT.

Bud Robinson Tours Chicago Central District.

(All the states of Illinois and Wisconsin and city of Chicago Church of the Nazarene).

Bud Robinson will tour the states of Illinois, Wisconsin and city of Chicago.

go, April 20th to May 20th under the auspices of the Church of the Nazarene. These services will be held not only in the Nazarene Churches, but any church who might want to have a night service with Bud. The object of this tour is to stir up home missionary vision and enthusiasm regarding the ten million people in this great territory. Fully one-half of the people of the great state of Wisconsin are unchurched with neither Catholic nor Protestant influences. There are more than five million people without any church affiliation at all. There are something like two million children who haven't any church advantages at all. Great sections where a saving gospel is never heard of. If you are interested in getting the gospel to the masses of this great territory, write us and pray for Bud's campaign.

E. O. Chalfant,

Dist. Supt. Church of Nazarene, Danville, Ill.

#### READ DR. ARMSTRONG'S LATEST BOOK.

Dr. C. R. Armstrong's "Critique on The Old Testament in the Life of Today," by Dr. John A. Rice, is a masterpiece in defense of orthodox Christianity. Dr. Armstrong is a man of unusual mentality, wisdom and learning; a man wholly consecrated to Christ and zealous for his cause. Out of the rich treasury of his great heart and mind, enriched by more than half a century of careful accurate research and a close walk with God, he gives us this little book which everyone who is interested in the preservation of the Bible and the Christian religion from the destructive attacks of rationalism should read. It may be bought from The Pentecostal Publishing Company, Louisville, Kentucky, for 35 cents.

William H. Coleman, D.D.

#### EVANGELISTIC.

Rev. W. J. Harney has recently closed a fine meeting at McMechen, W. Va., resulting in 75 conversions and 50 additions to the Methodist Church. He is now at Grafton, W. Va.

Miss Imogene Quinn recently held a meeting with Pastor John T. Clower, Beaver Creek, Ill., in which 30 were converted and reclaimed, and many seeking the baptism with the Holy Spirit. Bro. Clower does not hesitate to recommend Sister Quinn as a sweet-spirited evangelist and singer, whose preaching produces conviction and gets results.

Rev. L. G. Marlin, Evangelist of the St. Louis Conference, M. E. Church, South, has conducted six meetings since October 1, the last being a very successful revival at Forest City, Mo., in which 28 were added to the church. He has an open date April 1.

W. A. Yager, local preacher, writing from Graysville, Ind., says: "Rev. T. B. Avery, student from Asbury College, was appointed to serve the Graysville charge and came in demonstration of the Spirit's power. He has closed a meeting resulting in 61 conversions, 15 reclamations, 34 additions to the church, and one sanctified. Bro. Avery did the preaching to the satisfaction of all. He will hold another meeting at Kingsley Memorial, another appointment, and requests the prayers of The Herald readers."

other meeting at Kingsley Memorial, another appointment, and requests the prayers of The Herald readers."

L. W. Goss reports victory at Nolin, Ore., in the U. B. Church, in which many heads of families were reached. The leader of the dancers was saved and is seeking to undo his former influence.

Rev. W. E. Fleming, pastor Peoli, Ohio, writes that his work has been visited with a gracious revival, resulting in over 120 conversions. The country has been stirred for miles around and it is acceded to be the greatest religious awakening for years. Bro. Fleming is going to have a tent meeting July 22 to Aug. 12, with Rev. Bona Fleming as evangelist. It would be impossible to give the full benefits of the meeting at Peoli, but it was the genuine kind that resulted in confessions and restitutions; saints shouted, penitents mourned, and new-born souls rejoiced.

Rev. Frank Wyre writes that a good meeting has been held in his church, Irvona, Pa., conducted by Rev. Preston Kennedy, who preached the gospel in no uncertain sound. Sinners were saved, backsliders reclaimed, God's children sanctified, and the church revived. Prayer is requested for a meeting to be held at McPherson, Pa., under Bro. Kennedy's direction.

Rev. F. J. Mills has just closed a good meeting at Herrick, Ill., in the M. E. Church, resulting in ten conversions and nine sanctifications. He is now at Mulberry Grove in the M. E. Church where he will continue until March 4. He asks the prayers of The Herald family.

#### ANNOUNCEMENTS.

There will be an old-fashioned winter camp meeting in the Opera House, Colby, Kan., beginning Thursday night, Feb. 22, conducted by Evangelists Hodg'n and Hudgins. The singing will be in charge of the Pilgrim Band. Let The Herald family pray for this meeting.

Rev. E. R. Kelley: "I have been called for a couple of meetings in Arkansas, during July and August, and while there, or even before, I will be pleased to serve any one needing a Holy Ghost revival. Address 853 Walnut St., Riverside, Cal."

Rev. L. E. Williams, Wilmore, Ky., has some open dates in March and April for church meetings; also some dates for camp meetings.

The H. M. Guynn Evangelistic Party will enter the field April 1, for special, co-operative, and community meetings. Mr. C. H. McEuen will have charge of the music as choir director and soloist. Address Lawrenceburg, Tenn.

C. C. West, Aragon, Ga., pianist, is open for engagements to play for revival meetings. Those interested may address him as above.

Mr. William Leonard Saxon, 544 E. 34th St., Chicago, Ill., is an experienced gospel singer and desires to be associated with some regular evangelist; he will also consider work with pastors.

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A mother desires prayer for her husband and children.

J. F. C. asks that we pray that he may get employment that he may support his family.

Pray for a revival at Maineville, Ohio, that people may be saved and sanctified.

Prayer is requested for the conversion of Mr. and Mrs. H. J. J.

A young woman school-teacher is struggling with unbelief and earnestly desires prayer that she may be delivered. Don't forget this earnest request, and all others that appear from time to time.

A mother wishes to be remembered in prayer that she may be led out into clearer light; also for her daughter who is associating with a worldly young man.

If you read your Bible and haven't for ready reference a good Bible Dictionary, you are missing something really worth while. And just now we are offering a splendid Smith & Peabody's Bible Dictionary at half price, \$1.25, postpaid. Don't miss this opportunity to get this valuable aid to Bible study.

What shall we do to keep the children at home? Buy an interesting book for every child every week. But you say, I can't afford it. Try buying less clothes, less pleasure, less other things, and more good books, and you will find that you will soon have home staying, book loving, well informed children. Try it.



## EVANGELISTS' SLATES

**ADAMS, E. T.**  
Sards, Ky., in March.  
Winchester, Ky., April 2 to 15 or 22.  
Open date, April 22-May 2.  
Open date, May 6-27.  
Florence, Ky., June 3-17.  
Falmouth, Ky., June 17-July 1.  
Mt. Olivet, Ky., July 1-22.  
Home address, Wilmore, Ky.

**ALLEN, HARRY S.**  
Nashville, Ga., March 11-25.  
Buford, Ga., April 1-16.  
Augusta, Ga., April 22-May 6.  
Vacant date, May 13-July 1.  
Vidette, Ga., July 1-15.  
Home address, 810 American Blvd., Macon, Ga.

**AYCOCK, JARRETTE.**  
Fort Wayne, Ind., Feb. 6-25.  
California, Pa., March 1-10.  
Home address, Atwood, Okla.

**BAKER, M. E.**  
Beecher City, Ill., Feb. 22-March 11.  
Home address, 914 W. 28th St., Indianapolis, Ind.

**BEACOCK, GEORGE A.**  
Bay City, Mich., Feb. 8-March 1.  
Bay City, Mich., March 4-April 1.

**BENARD, GEORGE.**  
Belding, Mich., March 1-18.  
Dowagiac, Mich., March 21-April 8.  
Plover, Iowa, April 12-29.  
Home address, Hermosa Beach, Cal.

**BENJAMIN, F. H.**  
(Song Evangelist)  
Open dates, February and March.  
Home address, Williams, Ind.

**BEIRNES, REV. GEO.**  
Mattoon, Ill., Feb. 16-March 3.

**BROWN, C. C.**  
Reading, Pa., March 2-11.  
Home address, Kingswood, Ky.

**CAFFRAY, WILLIAM MILLER, GLADYS.**  
Arlington, Wash., Feb. 22-March 11.  
Burlington, Wash., Feb. 1-18.  
Eugene, Ore., March 18-April 4.  
Everett, Wash., April 8-22.  
Home address, 1764 Washington Blvd Chicago, Ill.

**CAIN, W. R.**  
Chicago, Ill., Feb. 18-28.

**CLARKE, C. S.**  
Quinlan, Okla., Feb. 15-March 11.  
Mooreland, Okla., March 18-April 1.  
Address, 310 N. Broad, Guthrie, Okla.

**CLARK, A. S.**  
Eddyville, Iowa, Feb. 8-25.  
Harris, Kan., Feb. 26-March 11.  
Wellington, Kan., March 14-20.  
Topeka, Kan., March 22-28.  
Latham, Kan., March 27-April 18.  
Open date from April 15-August 1.  
Hailsdale, Tex. (Camp) Aug. 8-19.  
Canton, Okla., (camp) Aug. 22-Sept. 2.  
Home address, Winfield, Kan.

**COAST TO COAST CONVENTIONS.**  
Seattle, Wash., Feb. 20-25.  
Workers: Revs. Geo. J. Kunz, Joseph H. Smith, T. M. Anderson, C. C. Rinebarger, leader of song.

**COPELAND, H. E.**  
Bayard, Iowa, Feb. 11-March 4.  
St. Louis, Mo., March 18-April 1.  
Chicago, Ill., April 3-22.

**CORNELIUS, E. M.**  
Upland, Ind., Feb. 25-March 18.

**CRAMMOND, C. C.**  
(Song Leader)  
Gran, Mich., Feb. 11-25.  
Perry, Mich., Feb. 27-March 11.  
Home address, 815 Allegan St., Lansing, Michigan.

**CONLEY, PROF. C. O.**  
(Song Leader)  
Cleveland, Ohio, Feb. 9-25.  
March and April open.  
Home address, 284 E. York St., Akron, O.

**COX, F. W.**  
Youngstown, Ohio, Feb. 15-March 4.  
Colling, Mich., March 11-25.  
Cedar Rapids, Iowa, March 30-April 15.  
Indianapolis, Ind., Aug. 2-5.  
Millersburg, Ohio, Aug. 9-19.  
June, July and last 10 days in August open dates.  
Home address, Lisbon, Ohio.

**CURRY, C. G.**  
New Galilee, Pa., Feb. 12-25.  
Home address, University Park, Ia., Box 112.

**DAVIDSON, D.**  
(Gospel Singer)  
Open date, March 11.

**DUNAWAY, C. M.**  
Sebring, Ohio, Feb. 18-March 11.  
Pensacola, Fla., March 18-April 2.  
Greenville, N. C., April 4-22.  
Hattiesburg, Miss., April 29-May 13.  
Montgomery, Ala., May 14-30.  
Pineville, Ky., June 3-24.  
Akron, Ohio, June 28-July 8.  
Decatur, Ga., July 10-18.  
Wilmore, Ky., July 19-30.  
Conneautville, Pa., Aug. 2-12.  
Toronto, Ohio, (camp) Aug. 16-27.  
Home address, 216 N. Candler St., Decatur, Ga.

**EDWARDS, C. E.**  
Benton, Ill., Feb. 18-March 12.  
Barlow, Ky., March 12-24.  
Address, Barlow, Ky.

**EDEN, T. F. AND ETHEL.**  
Pensacola, Fla., March 18-April 1.  
Home address, Audubon, N. J.

**ELSNER, THEO. AND WIFE.**  
Canastota, N. Y., Feb. 16-March 4.  
Grafton, W. Va., March 11-25.  
Binghamton, N. Y., April 1-15.  
Pittsburgh, Pa., April 22-May 6.

**ELLIOTT, P. F.**  
State Convention, March 27-31.  
Pasadena, Cal., (camp) May 25-June 4.  
Whittier, Cal., (camp) June 5-17.  
Allentown, Pa., (camp) June 29-July 8.  
Dayton, Ohio, (camp) Aug. 3-13.  
Owasso, Mich., (camp) Aug. 24-Sept. 2.

**FIGG, S. C.**  
Sidell, Ill., Feb. 18-March 4.  
St. Francisville, Ill., Mar. 11-Apr. 1.  
Pine Village, April 15-May 6.

**FLANERY, B. T.**  
Montrose, Colo., Feb. 20-March 11.  
Open date, March 14-April 22.  
Home address, Clam Falls, Wis., Rt. 2.

**FLEMING, BONA.**  
Austin, Texas, Feb. 18-March 4.  
Temple, Texas, March 5-18.  
Ballinger, Texas, March 19-April 1.

**FOUNTAIN AND KENT.**  
Gainsville, Mo., March 1-17.  
Spickard, Mo., March 18-29.  
Trenton, Mo., April 1-15.  
Open date, April 18-30.  
Rothville, Mo., May 1-31.  
Home address, Green City, Mo.

**FUGETT, C. B.**  
Roanoke, Va., Feb. 16-25.  
Wabash, Ind., Mar. 1-11.  
Marion, Ohio, March 13-25.  
French Lick, Ind., April 1-15.  
Brown Co., Ind., (camp) Aug. 1-12.  
Foster, Ky., (camp) Aug. 15-26.  
Home address, 142 Newman St., Ashland, Ky.

**GALT, J. E.**  
Parker, Ind., Feb. 18-March 11.  
Hamlin, Tex., March 22-April 1.  
Meridian, Miss., April 6-15.  
Home address, Olivet, Ill.

**GARDNER, J. P.**  
Clay City, Ill., March 4-18.

**GOSSETT AND WALLER.**  
(Gossett, singer, Waller, pianist)  
Wymore, Neb., Feb. 11-25.  
Nashville, Tenn., March 18-April 7.  
Litchfield, Ky., April 4-22.

**GOUTHEY, A. P.**  
Columbus, Ohio, February.  
Hamlin, Texas, March.  
Indianapolis, Ind., April.

**GREEN, JIM.**  
Franklin, N. C., March 4-12.  
Connelly Springs, Aug. 1-10.

**GRIFFITH, REBECCA BELLE.**  
Open date, February.  
Pittsburgh, Pa., March 4-18.  
Frazesburg, Ohio, March 19-April 2.  
Home address, 814 S. Fourth St., Hamilton, Ohio.

**HALLMAN, W. R.**  
Mt. Pleasant, Iowa, Feb. 15-March 4.

**HAM EVANGELISTIC PARTY.**  
Fayetteville, N. C., March.  
Jefferson, Texas, April.  
Athens, Ala., May.  
Mart, Texas, June.  
Albany, Texas, September.  
Home address, Anchorage, Ky.

**HARRIS, JACOB M.**  
Some open time in 1923.  
Permanent address, 1311 S. Kedzie Ave., Chicago, Ill.

**HEWSON, JOHN E.**  
North-head, Grand Manan, New Brunswick, Canada, Feb. 18-March 11.  
Seal Cove, Grand Manan, New Brunswick, Canada, March 12-April 1.  
Open date, April 8-July 17.  
Delanco, N. J., (camp) June 22-July 4.  
Old Orchard, Maine, July 6-15.  
Open date, July 20-30.  
Hartselle, Ala., August 2-12.  
Kearney, Neb., Aug. 16-26.  
Lacona, Iowa, Aug. 28-Sept. 9.  
Home address, 127 N. Chester Ave., Indianapolis, Ind.

**HOLLENBACK, ROY L.**  
Clarence, Mo., Feb. 4-25.  
Princeton, Ind., March 1-25.

**HOLLENBACK, URAL.**  
Hot Springs, Ark., April 6-22.  
Home address, Greenfield, Ind.

**HOBBS, E. O.**  
Open date, Feb. 25-March 11.  
Home address, 2503 Cornelia Court, Louisville, Ky.

**HORSLEY, OTTO.**  
Camp Ground, Ill., Feb. 22-March 4.  
East St. Louis, Ill., March 11-April 1.  
West Liberty, Ill., April 8-29.  
Richview, Ill., May 6-27.  
Orient, Ill., June 3-24.  
Home address, 801 W. Logan St., Marion, Illinois.

**HUFF, WM. H.**  
Ashland, Ore., March 13-24.  
Grants Pass, Ore., March 26-April 15.  
Eugene, Ore., April 17-29.  
Deer Creek, Okla., May 11-20.  
Arlington, Texas, May 23-27.  
Kokomo, Ind., June 1-10.  
Charleston, W. Va., June 12-24.  
Mitchell, S. D., June 29-July 8.  
Eldorado, Kan., July 13-22.  
Eaton Rapids, Mich., July 26-31.  
Romeo, Mich., August 4-12.  
Alexandria, Ind., August 15-20.  
Gaines, Mich., Aug. 26-Sept. 2.

**HUNT, JOHN J.**  
Holland, Mich., Feb. 18-24.  
Ionia, Mich., Feb. 25-March 11.  
Grand Rapids, Mich., March 12-25.  
Milville, N. J., April 18-25.  
Home address, Media, Pa., Rt. 3.

**JACOBS, G. F.**  
Forsyth, Iowa, Feb. 5-25.  
Open dates after March 1.  
Home address, University Park, Iowa.

**JACOBS, CHAS. A.**  
Hastings, Mich., Feb. 18-March 11.

**JEFFRIES, A. R.**  
West Liberty, Ill., Feb. 14-March 4.  
Elkville, Ill., March 11-April 1.  
Home address, 800 Grove St., Evansville, Indiana.

**KENNEDY, PRESTON.**  
Clayton, N. J., Feb. 8-25.  
Pittsfield, N. J., Feb. 26-March 18.  
Pittsfield, Mass., March 22-April 8.  
Schenectady, N. Y., April 11-29.

**KENNEDY, R. J. AND WIFE.**  
(Song Evangelists)  
Oklahoma City, Okla., March 11-Apr. 1.  
Blossom, Tex., April 1-17.

**KIEFER, R. J.**  
Sawyerwood, Ohio, Feb. 20-March 4.  
Open date, March 11-April 1.  
Barberton, Ohio, Mar. 18-April 8.  
Open date, April 8-29.  
Home address, 1515 Cleveland Ave., Columbus, Ohio.

**LAMANCE, W. N.**  
Painesville, Ohio, Feb. 23-March 20.  
Mattoon, Ill., March 25-April 17.  
Wiloughby, Ohio, April 17-May 12.  
Geneva, N. Y., March 26-April 17.

**LINN, JACK AND WIFE.**  
Oregon, Wis., Feb. 12-28.  
Open date, March, April and May.  
Montevideo, Minn., (camp) June 1-10.  
Jamestown, N. D., June 13-24.  
Chandler, N. D., (camp) June 29-July 8.  
Stoughton, Wis., July 29-Aug. 12.  
Normal, Ill., (camp) Aug. 17-26.  
Home address, Oregon, Wis.

**LINDLEY, PAUL B.**  
Monroe, Ind., Feb. 11-March 4.  
Open date, March 11-April 8.  
Mooreville, Ind., April 15-29.  
Home address, 318 S. Ogden Ave., Columbus, Ohio.

**LITRELL, V. W. AND MARGARET.**  
Elkhart, Kan., Feb. 11-March 4.  
Ensign, Kan., March 8-25.  
Home address, 700 Elk St., Beatrice, Neb.

**LOVELESS, W. W.**  
Siloam, Pa., Feb. 7-29.  
Open dates, March and April.  
Home address, London, Ohio.

**LUDWIG, THEODORE.**  
Litchfield, Neb., Feb. 15-March 5.  
Kirk, Colo., March 7-25.  
Chadron, Neb., March 28-April 15.  
Kenesaw, Neb., April 18-May 6.  
Home address, 4010a, No. Grand Ave., St. Louis, Mo.

**MCFAHILL, GEO. C.**  
Sebring, Ohio, Feb. 19-March 11.  
Home address, Sebring, Ohio.

**MAITLAND, T. F.**  
Tekoa, Wash., February.  
Spokane, Wash., March 11-April 1.  
Home address, Winfield, Kan.

**McBRIDE, J. B.**  
Darby, Pa., Feb. 11-25.  
Malden, Mass., March 4-18.

**McCORD, W. W.**  
Sole City, Ga., (camp) July 19-29, 1923.  
Winder, Ga., July 30-Aug. 12.  
Greensboro, Ga., Aug. 13-26.  
Home address, Sole City, Ga.

**MACKEY SISTERS.**  
Detroit, Mich., Feb. 11-March 11.  
West Springfield, Pa., March 13-28.  
Trinway, Ohio, March 29-April 15.  
Atlanta, Ga., April 17-29.  
Atlanta, Ga., April 29-May 13.  
Home address, New Cumberland, W. Va.

**MARVIN, V. R.**  
Byres, Kan., March 11-25.  
Eudora, Kan., March 30-April 1.  
Home address, 537 S. St. Clair St., Wichita, Kan.

**MILLS, F. J.**  
Mulberry Grove, Ill., Feb. 14-Mar. 4.  
Vermontville, Mich., March 11-April 1.  
Home address, Sta. A, Box 81, Lansing, Michigan.

**MILAM, D. W. AND MILLER, L. J.**  
San Antonio, Tex., Feb. 4-25.  
Ft. Valley, Ga., March 4-15.  
Corpus Christi, Tex., March 25-April 8.

Temple, Texas, Apr. 8-29.

Amarillo, Tex., May 6-20.

**MINGLEIDORFF, O. G.**  
Fayetteville, W. Va., Feb. 11-March 11.

**MILLER, JOHN.**  
Dayton, Ohio, Feb. 12-March 11.  
Arcanum, Ohio, April 7-22.  
Richmond, Ind., May 3-20.  
Gettysburg, Ohio, June 1-July 1.  
Home address, Verona, Ohio.

**MOLL, EARL B.**  
Meridian, Miss., Feb. 12-March 4.  
Goldsboro, N. C., March 11-April 1.  
Permanent address, Box 454, Wilmington, N. C.

**MOORE, GEORGE.**  
Indianapolis, Ind., Feb. 11-March 4.  
Home address, Indianapolis, Ind., 12th Comer Ave.

**NIXON, J. T.**  
Hendley, Neb., Feb. 18-March 11.  
Home address, 1316 Highland, Salina, Kan.

**PHILLIPS, EDWIN P.**  
San Diego, Cal., February.  
Home address, 7332 Myrtle Ave., Maplewood, Mo.

**PRATHER, S. H.**  
Desloge, Mo., Feb. 4-25.  
Slaughters, Mo., August 5-19.  
Home address, 1310 Clay St., Henderson, Ky.

**PURNEY, F. E.**  
Laverne, Okla., Feb. 22-March 12.  
Oil Hill, Kan., March 15-April 2.

**QUINN, IMOGENE.**  
Janesville, Ill., Feb. 11-March 4.  
Edgar, Ill., March 4-25.  
Home address, 908 N. Tuxedo, Indianapolis, Ind.

**RYLAND, WILLIAM A.**  
(Song Leader)  
South Bend, Ind., March 4-25.

**RENSHAW, SAMUEL B.**  
Wynnewood, Okla., Jan. 29-Feb. 21.  
Open date, Feb. 25-March 17.  
Sayre, Okla., March 17-April 7.  
Home address, 4345 Trumbull Ave., Detroit, Michigan.

**RINEBARGER, C. C.**  
Seattle, Wash., Feb. 20-25.  
Portland, Ore., Feb. 27-March 4.  
Los Angeles, Cal., March 6-11.  
San Diego, Cal., March 13-18.

**ROBERTS, T. P.**  
Kell, Ill., Feb. 19-March 4.  
Address, Wilmore, Ky.

**ST. CLAIR, FRED.**  
Portland, Ore., Feb. 4-March 4.  
Vancouver, Wash., March 11-April 20.  
Vidalia, Ga., May 6-June 4.  
Permanent address, Berkeley, Cal.

**SHANK, J. A. AND MRS.**  
Oil City, Pa., March 5-18.  
Lindsley, Ohio, March 20-April 8.  
Winchester, Ky., April 9-22.  
Home address, 191 N. Ogden Ave., Columbus, Ohio.

**SELLE, ROBERT L.**  
Billings, Okla., Feb. 4-25.  
Manchester, Okla., March 4-25.  
Home address, Winfield, Kan.

**SHELHAMER, E. E.**  
Los Angeles, Cal., Feb. 11-25.  
Sherman, Cal., March 4-18.  
Address, 5428 Walnut Hill Ave., Los Angeles, Cal.

**STONE, S. W.**  
Cambridge, Ohio, Feb. 22-March 11.  
Byesville, Ohio, March 13-April 1.  
Warren, Ohio, April 3-22.  
Home address, 418 So. Fern Ave., Ontario, Calif.

**SWARTHWOOD, T. A.**  
Purdin, Mo., March 6-24.  
Pattonburg, Mo., March 25-April 1.  
Home address, 727 Fehr Ave., Louisville, Ky.

**THOMAS, JOHN.**  
Manchester, N. Y., March 4-18.  
North Bangor, N. Y., March 20-April 1.  
Ogdenburg, N. Y., April 3-15.  
Permanent address, Wilmore, Ky.

**THUMM, G. C.**  
Coal Fork, W. Va., Feb. 1-28.  
Home address, 844 Carr St., Charleston, W. Va.

**TUCKER AND TURBEVILLE.**  
Deridder, La., Feb. 11-25.  
Tullahoma, Tenn., March 4-18.  
Key West, Fla., March 25-April 16.  
Home address, 2014 Nelson Ave., Memphis, Tenn.

**VANDERSALL, W. A.**  
Shickley, Neb., Feb. 4-25.  
Open date, March 1.

**VATHINGER, M.**  
Hazelton, Ind., Feb. 12-March 4.  
Castleton, Ind., March 5-25.  
Broad Ripple, Ind., March 26-April 15.

**WHITCOMB, A. L.**  
Topeka, Kan., March 2-18.  
California, March 20-May 20.  
Waukena, Neb., June 1-10.  
Home address, University Park, Iowa.



**WILSON, GUY**  
Elizabeth, Pa., Feb. 18-March 4.

**WILLIAMS, L. E.**  
Charleston, W. Va., Feb. 4-March 4.  
Open date after March 4.  
Address, Wilmore, Ky.

**WILLIAMS, J. E.**  
Ogden, Ill., Feb. 12-March 4.  
Plymouth, Ia., March 5-18.  
Freeport, Mich., March 19-April 1.  
Olivet, Ill., April 30-May 5.  
Open date, May 6-20.  
Home address, Olivet, Ill.

**YOUNG, R. A.**  
Pt. Branch, Ind., Feb. 13-25.  
Spring months open dates.  
St. Louis, Mo., June 27-July 8.  
Center Point, La., July 12-22.  
Open date, July 25-Aug. 5.  
Bivins, Tex., (camp) Aug. 10-20.  
Oakland City, Ind., Aug. 24-Sept. 2.  
Ferryville, Wis., Sept. 5-16.

## MUNCIE, INDIANA.

We must give a brief report through The Herald of the meeting we have just closed with the Muncie Church of the Nazarene. We were with this good people three weeks, during which God visited us in power. Seekers were almost constant throughout, but the last Sunday was a crowning day. Rev. E. M. Cornelius, of Princeton, Indiana, was our congenial co-laborer during the first two weeks, but could not stay the last week. His special songs were wholesome, and his messages were logical. The pastor, Harlan Davis, is a true man of God—prayerful, radical, and spiritual. The meeting had a few handicaps, but we can but believe these turned out for the furtherance of the cause. The evangelist had a gathering in his head, which was very painful; and though it lasted for ten days, we kept on preaching, and the people bore with us patiently. The Spirit convicted souls and saved them in spite of the weakness of our messages. Personally, we are joyful, exuberant, and busy, as we wait for the coming of Jesus.

Roy L. Hollenback, Evangelist.

## BLOOM CITY, WISCONSIN.

In our twenty day revival at this point on the charge, God has graciously blessed the efforts with about fifty testifying to salvation in regeneration or reclamation, and fifteen witnessing to sanctification. In addition the whole community for miles around has been stirred with awakening from indifference, and many coming under conviction. The meetings closed last night in high tide with six unsaved seeking God, through to victory in Jesus Christ. Sunday morning, a blessed communion and fellowship rested upon us when ten were baptized, thirteen were received into probationary membership of our church. Tuesday night, Jan. 23, we began a series at Woodstock, the third and last point on our charge. Pastor-evangelist Rev. Geo. A. Beacock, of Hillsdale, Mich., preached the Gospel messages. To the Father be all the glory.

David E. Hill,  
Pastor Bloom City Charge, M. E. C.

## FARINA, ILLINOIS.

We have just closed a revival in the First Methodist Episcopal Church in Farina, Ill. There were forty-five professions either of pardon or purity of heart. Such conviction of sin was on the people that some would go home and then return and stay at the church till near midnight praying through. Others would send for the Christians to come to their home during the night to pray for them. Rev. Paul Brown, pastor of the M. E.

Church at Louisville, Ill., was with us most of the time. He preached with power and has a message that will awaken any community.

Prof. M. V. Lewis, of Wilmore, Ky., directed the singing. Professor Lewis is the best all around song evangelist I have heard. He pleases everyone as a soloist and Chorus Director. He is a great organizer, exhorter and personal worker. Professor Lewis spends hours each day in prayer and puts his whole soul into the work.

Earl C. Phillips.

## MANY FIND THE LORD.

God recently gave us a good meeting at Dayton, Ohio. We found the pastor, Rev. J. W. Henry, to be a man of God and one with whom it was very easy to labor. In many ways this was a hard battle, but God gave the victory and we closed with a house full of folks and a good altar service. Over 100 knelt at the altar during the meeting and 102 professed to be either saved or sanctified; a few came into the church. The people responded liberally with a donation for the pastor, and all seemed well pleased with the meeting.

The Children's Meetings conducted on Sunday afternoons by Mrs. Aycock, were greatly enjoyed by all. From fifty to seventy children attended the services and a great many grown people. We got the children to reading their Bibles and two, a girl 14, and a boy nine years of age, read their Bibles through in fourteen days. The children in all, read 6,962 chapters in the Bible during the meeting.

Jarrette and Dell Aycock.

## PROHIBITION AND ITS ENFORCEMENT.

Discussion before New York Economic Club—January 25, 1923.

"The beverage liquor traffic was the most harmful, wasteful, uneconomic, corrupt influence in the United States. It injured public morals, public health, wasted food products and money, impoverished and debauched the people, and corrupted the politics of the nation. It was declared an outlaw by the largest majority of any provision ever written into the organic law of this country," said Wayne B. Wheeler, general counsel of the Anti-Saloon League, before the New York City Economic Club, on Thursday, January 25, 1923.

"Prohibition is based on two fundamental principles of government: First, the people have an inherent right to better their conditions whenever the legally constituted majority desires to do so by the orderly process of government; second, any traffic or business which is a menace to the health, morals and safety of the people, like the beverage liquor traffic, has no inherent right to exist. It is here by suffrance only. The courts of last resort have sustained this doctrine since the beginning of the government.

"Intoxicating beverages have always been in a class by themselves, to the treatment of which there is no analogy in the law. There is no danger, therefore, that this power can be extended to innocent or useful commodities. The Supreme Court has settled this question. 2,338 counties out of a total of 3,032 in the United States, 33 of the 48 states, with over 90 per cent of the territory, and containing over 68 per cent of the population, adopted prohibition before the

Eighteenth Amendment was ratified. It was a question as to whether the minority would rule the nation and break down the laws in the dry territory, or whether the wet territory should be controlled by the majority voice of the country.

"Now that prohibition is our national constitutional policy it must be obeyed until it is changed by the orderly processes of law. When the wet advocates can demonstrate that they are in the majority and can repeal the Eighteenth Amendment legally, dry advocates will be loyal to the Constitution, just as we appeal to the wet forces now to be loyal to the Eighteenth Amendment until it is reversed. No state or other unit of government has made a success of the prohibition law with any light wine and beer amendment in it. It has been proven in these three years that prohibition enforced is a success; when partially enforced it is better than the license system.

"Because of the organized resistance to the enforcement of the law there has been an increase in the arrests for drunkenness in 1922 in some places over 1921, but when we compare this with the former wet years the results in favor of prohibition are convincing. The average yearly convictions for intoxication in New York from 1914 to 1918 were 14,290. The yearly average under prohibition, 1920, 1921, and 1922 have been 5,911—a decrease under prohibition yearly of 7,379.

"The effect of prohibition upon business and industry is incalculable. These facts suggest the flood of ready capital available for legitimate business: In Chicago, the savings banks deposits increased 100 per cent in the first two years of prohibition; this ignores the increase, greatest of all, in 1922. In Indiana the average yearly increase for the past 5 dry compared with the previous 5 wet years was 36 per cent. Massachusetts found 20 per cent increase in savings deposits since 1918. Michigan reports that her savings have increased over 100 per cent in the past five years since she became dry. Minnesota, comparing the average of 4 wet with the average of 3 dry years finds her savings accounts increased 43 per cent.

"These figures ignore the decrease in the 'lean years' of industrial depression. That means that under prohibition, we have restored to business through the savings banks the amounts withdrawn to enable us to carry on during the hardest period of depression experienced and have been able to show an increase in the amount of savings in state after state, even when we compare today with the boom days of war-time prosperity.

"Increased valuation of realty in sections where saloons had depressed real estate values; greater efficiency of employees; elimination of Blue Monday with the uncertain factor it introduced in production; reduction of charity societies' work in repairing the damage done by the saloon and the freeing of these large sums for positive constructive welfare work; all these things have had an incalculable effect for good upon every legitimate business in the country. Prohibition has been the governor on our business machine. It has prevented those excesses which students of history forecast would follow the war and its boom prosperity period."

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Mrs. H. C. Morrison, Associate Editor.

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## SEARCH THE SCRIPTURES.



By The Editor.

**P**ERHAPS the greatest means of grace is to be found in reading the Bible. Jesus said, "Search the Scriptures." We understand by this that we are not only to read the Bible, but that we are to search the pages of this Holy Book to find the truth, the wisdom, the guidance and the comfort needed in the vicissitudes of life.

Somewhere in the Word of God we find what we need to know *now*. It is wonderful how adaptable the teachings of the Bible to the wants of men, to the emergencies of life, in times of perplexity; when one scarcely knows what to do or which way to turn, go to the Word and there will be found counsel and guidance. How many times bewildered souls have found it the light to guide their feet into paths of safety which have led to soul rest and contentment.

To be a constant, thoughtful Bible reader, is to cultivate faith; it is to become a strong believer; it is to make a high and deep discovery of one's own need and of God's great sufficiency. Bible reading will send one to prayer; will make one to feel his need and teach him where his need can be supplied. Many people are praying for guidance, asking for light, begging for help with a closed Bible lying at their very elbow. If they would open it and read, their prayer would be answered at once. God has already spoken on the printed page, and this word is just as true as if he spoke with an audible voice from heaven.

We would not suggest that God does not speak directly to the souls of men; that the Holy Spirit does not make profound and vivid impressions upon the human spirit restraining or impelling to a certain course of action. There are perhaps few Christians who have not felt strongly and strangely led to do or to refrain from doing certain things. The Holy Spirit is the Christian's guide, but one must not neglect the Bible which speaks so plainly on practically every phase of life and duty, meanwhile asking God for some special revelation, apart from the Bible. Let the troubled soul, that brother or sister who does not know just what to do, which way to turn, which end of the road to take, what decision to make in some important matter, go to the Word of God, willing to see the truth and to receive and obey the instructions found within the pages of the Holy Book.

We have been interested to notice and been impressed with the wisdom of certain men and women with whom we have come in contact, who had very limited educational advantages, who had travelled but little, who were not well read in daily papers or monthly magazines, and yet they had wisdom. They could talk with serious and sound judgment

on many questions that involved daily life and destiny. We have found such people were Bible students; that they were saturated with the truths of God's Word; that they had been drinking deep at the fountain of all truth. They were wise in the things of God and the soul and the salvation that comes to men through faith in Jesus. They were good counsellors; they pondered the paths of their feet; they gave careful heed to the law and the Gospel; they were able and ready to give a reason for the hope they had within them. Let us search the Scriptures; let us drink deep from this fountain of life; let us feast upon this bread of truth; let us guide our feet in all of our ways by the light of this holy lamp. "Search the Scriptures."

### A Great Time to be Living

(The substance of an address delivered by Dr. Morrison in the Chapel of Asbury College at the reopening after the holidays.)

**I**T is fine to be living when there is something doing in the world—something out of the ordinary—something worth living, laboring, and dying for. Something that embraces, involves, stimulates and fires with love and zeal the whole man.

It is fine to be living in times when great issues are on, when tragic hours have come, when a live man thinks about some great problem, some issue that involves the souls of men, the Church of God and the welfare of the nation until he forgets himself, until he gladly loses his life in the holy strife and crowds self away as a mere side issue; loses his financial life, his political life, his ecclesiastical life, his popular life, the whole selfish life in order that he may find his life in the salvation of men, the preservation of the truth, the spirituality of the Church, the safety of the nation, the spread of the Gospel and the salvation of the millions of human beings.

In prosaic times when there are no great issues before the people, no wars for righteousness, no battles for the truth, men are liable to become selfish, to think about what they are to eat or wear or the houses they are to live in, the comfortable beds on which they stretch themselves, the warm blankets in which they will wrap themselves, and the larger barns in which they are to bestow their goods for many years to come. But when there is war, when the camp fires are burning, when great issues are at stake, when foundation principles are involved, when the weal or woe of fellowmen calls heroic souls to action, then a man can feast on a sandwich while he marches. He can

sleep comfortably in a shock of fodder, or, he can even snooze a bit without the fodder. The saddle is more comfortable than an easy chair. He braces himself, his shoulders back, his head up; he breathes deep. He is not thinking of wealth and ease and physical comforts; he is thinking of God and humanity, of the welfare and happiness of the race. He delights in the fray and if die he must, he dies a-shouting.

Let the ignorant and indifferent say what they may, we have come to a crisis in the history of the Church, in the religious life of the nation, in the Christian history of the world. The truth is being assaulted, the Bible is being attacked, infidelity is wearing a clergyman's coat, unbelief is posing in the neatly trimmed chin-whiskers of the college professor. The foe is strong, insidious, and smiles while he puts the dagger of skepticism deep into the heart of the truth. He poses as a martyr, whines about having to suffer for principle, and claims great superiority of scholarship. He pretends to deep piety, and boasts that he cares nothing about theology; that he is not hampered by the ancient faith of the fathers; that he centers his thought and admiration about the Christ, but on examination you find that he has a mere human Christ—a Christ not of the New Testament, of Virgin Birth, of atoning death, of bodily resurrection, who is coming in glory—but a Christ he and his school of thought have manufactured with scarcely a resembling trait of the Christ of prophecy and the New Testament, who saves by the power of his atoning death and sanctifies the souls of men with his cleansing blood.

This subtle foe of evangelical truth has appeared upon the scene at an opportune time. He makes his attack when the nation and the world are disturbed and unsettled by a fearful war. He seeks to set his mold to catch the molten state of society and reform it to suit his own false philosophies and unscriptural teachings. A time like this demands men—courageous, earnest, resolute men—who are perfectly willing to be denounced as heresy-hunters. They care nothing for the ridicule of those who mock at their soul-agony and their earnest contention for the Bible, the God and Christ revealed in the Bible. These are great days for young men in the ministry who have genuine Christian experience and an untainted faith. They are times that claim the whole man—intellect, soul and body. They are times which call young men to devout study of the Scriptures, of the great Bible characters and the mighty men who have stood up and battled for the truth along through the history of the Church. These times ask for young men who will equip themselves with sound learning, with deep thought, with earnest prayer and do splendid battle on the broad arena of a nation's

(Continued on page 8)





# Gideon---The Dynamic Man.



Rev. G. W. Ridout, D. D. Corresponding Editor.

**B**ISHOP Hall said, "Ministers should not be merely like dials or watches or milestones on the road, but like clocks and alarms to guard the alarm. The prophets were commanded to lift up their voices like a trumpet. A sleeping sentinel may be the loss of the city."

Carlyle writes, "A man protesting against error is on the way toward uniting himself with all men that believe in truth."

With James Russell Lowell we join when he said:

"Let us speak plain; there is more force in names

Than most men dream of; and a lie may keep

Its throne a whole age longer, if it skulk  
Behind the shield of some fair-seeming name.

Let us call tyrants tyrants and maintain,  
Not only freedom echoes by grace of God,  
And all that comes not by his grace must fall;

For men in earnest have no time to waste  
In patching fig-leaves for the naked truth."

First, Gideon was one of God's men. He was in fact God's man in that particular juncture in history. He was called by God. Had real face to face contact with God, had God talk back to him. Gideon was a man who enjoyed assurance. No "maybe" no "think so" no "hope so," but with Gideon it was "I know," and he could say this because he had heard direct from heaven. The fact is no man or woman is going to amount to much for God who does not come into close vital living touch with God, and who does not get his orders direct from headquarters.

It has been well said, "Moral heroism has its roots in strong faith. This is strikingly illustrated in that galaxy of heroic deeds wrought through faith recorded in the eleventh chapter of Hebrews. The first chapter of Joshua abounds with exhortations to be of good courage. Men who believe tremendously usually work mightily, and things are brought to pass. There may be long waiting, but the fruitage is sure to come. The prospects are always as bright as the promises of God."

"Robert Morrison, the first Protestant missionary to China, died strong in the faith that that country would become Christian. Yet he labored there for twenty-seven years, fighting against hatred, opposition and persecution, and won by his own efforts but two conversions. There is a lesson of faith that many of God's workers need to learn.

"I do not know the word 'discouragement,' said Rev. John Scudder. 'I long ago erased it from my vocabulary.' 'I do not want your pity, dear friends in the homeland,' wrote a missionary from Zuzuland, 'for I am in the tip-top field of the world.' 'I would rather wear out than rust out,' said Henry Martyn, of India. 'I am God's little woman, and he will take care of me,' wrote Annie Taylor, of Tibet. 'My soul, wait thou only upon God; for my expectation is from him,' wrote Gardner upon a rock on the coast of Terre del Fuego, just before his death by starvation. 'We missionaries have put in all we have got here,' said Rockwell Clancy, of India, to a magazine correspondent. 'We are here for life; we are here at work and we are happy.'"

Gideon's life and activities were controlled by law and principles not of this world. To quote Carlyle again: "A man who will do faithfully needs to believe firmly. If he have to ask at every turn the world's suffrage; if he cannot dispense with the world's suffrage and make his own suffrage serve he

## ASBURY COLLEGE REVIVAL.

Time was when revivals were common in American colleges, but not so now, except in holiness schools. Asbury College holds fast to the revival idea and twice a year special meetings are held. The revival just closed under direction of Rev. C. W. Ruth, was one of the best. It was estimated that more than 500 were at the altar. The final Sunday was a field day. The secret of the revival, I think, is found in the following:

1. Definite preaching of pardon, regeneration, the witness of the Spirit, and holiness.
2. Bible teaching and interpretation by a preacher who believes the Bible as the word of God from cover to cover.
3. Prayer—private, group, bands, and cottage meetings.
4. The Holy Spirit was honored in all his office as Revealer, Reprover, Regenerator, Witnesser and Sanctifier.

The unity of the Spirit was experienced throughout; the Faculty threw themselves into the revival as well as student body, and the residents of Wilmore gave themselves to the meetings.

G. W. Ridout.

is a poor eye servant. The work committed to him will be misdone. Whatsoever work he does dishonestly with an eye to the outward look of it is a new offence."

Now Gideon did not wait for the "World's Suffrage." He did not ask at every town the miserable question which makes cowards of so many—"What will the people think?" His chief concern was to know what God thought, what God wanted him to do and proceeded at once to action. The principles underlying his life taught him not to depend on the coward, but that one, with God, was a majority. The reduction of his army of thirty-two thousand to three hundred was God's way of teaching one of the lessons of his life and ministry; that it is not by might nor power, but by the Spirit of the Lord the thing is going to be done. We are these days committing David's sin by numbering the people and burning incense to statistics. Many a church roll might read: Total enrollment 300; of this number 200 are dead, 50 are sick, 25 are convalescent and 25 are alive to God! It matters not, my brothers, in the light of the eternal and the judgment how big the crowd is that say they are going our way. The main question is, how many are really, truly, vitally, sincerely and assuredly God's? Let us stop counting the church's power by the crowd on roll. Let us rather reckon it by the momentum of prayer and godly-living, and the heavenly rule of righteousness.

Once more: Gideon's methods and weapons of war-fare, throw contempt on the carnal methods of carrying on the work of the Lord. Gideon knew nothing of the modern trick of "undoing" the Lord's work. He—poor man—knew nothing about attracting the people to the Lord by means of "Sermonettes" and "Lotrettes." Nor did he try to get hold of "poor sinners" by ministering them to a "good laugh," to a "farce," to a "show," to a "poverty social." Nor did he substitute for God's truth a "sacred concert," a musicale, or a display of elocution. Nor did he get after the poor sinner more for his money's sake than his soul. Lots of work going on today in our churches to give the sinner to think that we are more after his money than his soul.

Again, Gideon was a speaker for God to his age. Emerson has said: "A vivid thought brings the power to paint it; and in proportion to the depths of its source is the force of the projection." Gideon was the evangelist of his age. Dr. Joseph Parker, of London,

once said: "I should like a man to arise among us—a true revivalist, an awakener, arouser and alarmist. A man with a swinging bell, so to say, who will turn sleep into blasphemy and make men ashamed of their do-nothingness; who will preach about neglect; who, with tongue of fire and Pentecostal blaze and whirlwind with the fire and flash of inspiration, will go up and down among the people awakening them."

Gideon was that kind. He shook things. He turned things upside down. He broke all precedents, and broke asunder all bands of ceremony or niceness which got in the way of the living God. He was a flame of fire in the age in which he lived. Whatever he touched, scorched, that had sin about it, and best of all, his evangelistic methods brought about one of the biggest "decision days," one of the biggest battles, and one of the most singular victories ever achieved by God's people.

We notice that Gideon aimed at the destruction of those forces that opposed the Lord's work. He did not attempt a compromise with them. He had what Emerson designated as "The spirit of non-conformity, of intellectual and moral honesty; the spirit which does not suffer men to go with the crowd when reason and conscience and a living God bid them go alone." No conformity to evildoers; no compromise with them, were the basic principles of his life work. He sought to destroy evil, not to live with it, not condone it, not wink at it, not whine over it and say, "Oh well it always was so and will remain so." Gideon had a faculty of bringing about a change, of introducing revolutions when calmer methods did not suffice. We are of the opinion that the lay Methodist apostles worked on the same line. They turned things upside down and upset affairs generally. Now we are so fearful, like Saul the coward king, because the people want things so, we must not disturb the condition and bring on an eruption. Oh no, it will affect our "grade" if we do that, perhaps reduce our salary and, maybe, cut off chances for that good appointment we desire to make. My soul! what things would happen in heaven and earth if for one year the Methodist preachers resolved themselves into a "Gideon Band" to act the Gideon in pulpit and pastorate and church. There would be much dust raised, it is true. There would be many resignations and withdrawals, but the writer has the notion heaven would be richer, the church cleaner, revivals more deep, and a sweep of salvation over the nation.

We would observe in conclusion, that Gideon's success was due to the fact that God was with him. The battle cry was, "The sword of the Lord and of Gideon." Note you, it was not the sword, but God in the men who wielded it. So much comparing swords nowadays. Fine Methodist swords! Fine Baptist swords! Magnificent Presbyterian swords! We are not wanting in denominational conceit these times. It is to be noticed God is displeased with it. "He resisteth the proud, but giveth grace to the humble." Gideon was a humble man. He had nothing to boast about, and as to everlastingly spoil him for that, God chose to give him his greatest victories with a mere handful of followers and the most ridiculous of weapons, humanly speaking. But this was God's way of working and he hasn't changed. "Not many wise men after the flesh, not many mighty, not many noble are called: For God hath chosen the foolish things . . . and base things of the world, and things which are despised . . . to bring to naught things that are." Amen.

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OF ASBURY THEOLOGICAL SEMINARY





# Soul Reflections.

Rev. E. W. Caswell.



WHEN earth's pilgrims reach the end of the way, they are likely to speak most truly of their inmost feelings and beliefs. Subterfuges, sophistries and vain reasonings are brushed aside by the concluding convictions of consciousness. Philosophers have been searching and guessing all the ages, trying to solve the questions of what are the life, death and destiny of man; while nature, history, science, learning and research have only echoed back without answering their voices of inquiry.

Only in Jesus we find infinite life, repose, refuge, vindication and fruition. How beautiful to see a soul leaving its spiritual penury for his unsearchable riches, climbing up and away from misery and poverty, sorrow and sin, into Christ's everlasting arms of friendship and restfulness. When Goethe was rounding his four-score years, he remarked: "When a man is as old as I am, he is bound occasionally to think about death." But would it not be wise for persons of all ages to think about their relations to the great future? It took Goethe eighty years to find peace in Christ. What a grand life he might have lived if he had become a believer in his youth! He said, at the last, "Tear out of the New Testament faith in the veracity of Christ as to the supernatural, and there is not enough left to build upon in regard to any other particular."

St. Augustine said, "I have never read in Plato and Cicero, 'Come unto me all ye that labor and are heavy laden.'" Shakespeare said, "I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the merits of Jesus Christ, my Saviour, to be made partaker of the life everlasting." Charles Dickens said, "I commit my soul to the mercy of God, through our Lord and Saviour, Jesus Christ." William E. Gladstone said, "All that I think, all that I hope, all that I write, all that I live for, is based upon the divinity of Jesus Christ." The Apostle Paul expressed absolute certainty with reference to his future, saying, "We know *whom* we have believed." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God. . . . Knowing that, while we are at home in the body, we are absent from the Lord. For me to live is Christ and to die is gain." The beloved disciple says, "We know that we have passed from death unto life. Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit. We know that when he shall appear that we shall be like him."

There was no uncertainty among Gospel writers. They were as positive of spiritual possessions as the mind is of intellectual treasures. The Lord Jesus Christ leaves no room for doubts in his utterances regarding the future life when he says, "In my Father's house are many mansions. I go to prepare a place for you, that where I am, there ye may be also. If it were not so, I would have told you." To refuse to place complete confidence in Christ's statement is to deny his divinity and his honesty, or to consider Jesus a misguided fanatic. The believer in Christ proves his utterance true when he realizes eternity already in his heart, which is Christ in him, the hope of glory.

Often when believers in Jesus are entering the swells of the Jordan, they have still sweeter assurance of the Master and clearer views of the coming Kingdom. To exchange the present country for the uncharted and unknown land, from whence no traveler has returned to give us tidings, is truly a crucial adventure, especially to the soul that has received no light from the Sun of righteous-

ness. But those who trust fully in the Christ can exclaim, with Addison, "See in what peace a Christian can die," or, with Moody, "I see earth receding, heaven is opening; God is calling me;" or, with Frances Willard, "How beautiful it is to be with God;" or with Father Damien, "Before Easter I shall see my Saviour;" or, with Toplady, "Oh, what a day of sunshine this has been to me;" or with Stephen Olin, "I love God so I can't go anywhere else but heaven;" or with Bishop Gilbert Haven, "I am borne up, the angels are round me; there is no river here; it is all beautiful." Or with Humboldt, who, seeing the sun suddenly shining brilliantly in his room, exclaimed, "How grand these rays; they seem to beckon earth to heaven;" or, with the Rev. John Wyatt, who had often said in the pulpit, "If I had a thousand souls, I would venture them all on Christ." "Can you say that now?" said a friend, as he was dying. With heavenly beauty on his face he cried out, "A million, a million!"

Do we find any uncertainty in the voices of these victors, as they were catching glimpses of "the calm land beyond the sea?" Have not timid, retiring persons grown more rapturous as the spirit was spreading its pinions for its homeward flight? Bishop Gilbert Haven was not a shouting Christian in his life, but during the hours of dissolution he exceeded any death known in Methodism for exultations, ecstatic exclamations, glorious spiritual manifestations. Among a hundred dying sentences he said, "There is no death; it is all glory, glory, glory." "The angels are here; God lifts me up in his arms; it is all light; I am floating away from earth to heaven. The first Sunday of the New Year I shall spend in glory." He was testing the words of Christ and found them true, as well as the sentiment of the poet, who said:

"There is a murmur in the soul  
That tells of the world to be,  
As travelers hear the billows roll  
Before they reach the sea."

Wealth cannot buy such visions of the Christ or the future; faith is the only legal tender for spiritual munificence.

## Preachers and Their Wives.

E. E. Shelhamer.



IT is one thing to affect spirituality while away from home and another thing to be as devotional amid domestic cares. It is one thing to be kind and courteous while away from home, or when company is present, and quite another thing to be the same when alone with the family. It is one thing for a preacher to be radical and straight when wife and children are not with him, and another thing to be just the same when they are sitting in the audience.

It has been said that when a wife sets herself to go to heaven, she can pull the entire family with her, but if she compromises and becomes worldly she can ruin the entire household. If this is true, we can readily see the tremendous power wielded by the sex. Of late we have been especially impressed and pained by this fact. Having heard certain "strong" evangelists in the past, we could not but be surprised in hearing them again, this time the wife being present. What a change! And why? We could not account for it only for the fact that she was not as plain and spiritual as was his

former preaching, or he had toned down, hence put on the "soft pedal." Both were to be pitied and both censured.

It is a little like a woman having two hats—a plain one to wear among plain people and another not so plain to wear on "special occasions." Some preachers can be radical and pronounced on every issue when "expedient," then preach entirely different when with a tame and popular crowd. This is what we call, "whipping the devil around the stump."

It is certainly nice to have a wife or daughter so consistent that they do not give the lie to a man's preaching should they unexpectedly drop in on him when he is pouring red-hot truth on others. But again, it is just as well or better for a man to be so thoroughly sanctified that he cannot change his attitude and manner of preaching to please anyone. Brother, are you perfectly clear in this matter? Get the preachers straight on every line, at home and abroad, and you will get the people straight.

## People We Meet.

One morning there was a knock at my door at the hotel; the porter said there was a gentleman who wished to see me, and I bade him bring him to my room.

He was a cultured, well poised minister who stood before us. His story ran thus: "I am a sad man. I have been stranded and have lost out. I have leaked out. A brilliant woman of my church gave me a book one day saying, 'Read this book; it will put you right.' I read the book and it filled me with doubt. I lost anchorage, but thought I would go ahead, but my power was gone; my crowds began to drop off so fast that my official board asked me what was the matter."

He said, "I went to one of our leaders and told him my story, and he advised me to attend Brother Harney's meeting. I did so, sat right in front." He asked what my best argument was for a hell, and I held up the Bible. He fell to the floor crying, "I am lost." We assured him that God loved him and that all he required of him was to get out of the hog pen and hurry home to the fatted calf. The light broke in, and how he did rejoice! This is not the only preacher who has lost his fire and his burden for souls. There is only one thing to do, and that is to go to our knees and plead with God until he grants deliverance from all sin.

In a recent meeting at Elm Grove there were 175 saved and 127 united with the Methodist Church. Sinners want the truth; there is nothing so attractive as the plain, unvarnished Word of God. It is from this we get life and immortality. How we feast upon the Word! It is manna to our souls and a stay in these days of doubt and uncertainty to so many. Never miss a day that you do not read some portion of it.

Yours in his happy service,  
WILL J. HARNEY.

"Personal evangelism, what is it? It is simply Andrew finding some brother and telling him of Jesus, plus Come and see."

## Books by Bud Robinson.

Nuggets of Gold, \$1.00; Bees in Clover, \$1.00; Sunshine and Smiles, \$1.00; Honey in the Rock, \$1.00; Pitcher of Cream, \$1.00; Story of Lazarus, \$1.00; Mountain Peaks, \$1.00; My Hospital Experience, 15c; Walking with God, 10c; The King's Gold Mine, 10c; Two Sermons, 10c. Total, \$7.45. The complete set postpaid, for \$7.00.



# "Be Filled With The Spirit."

Rev E. E. Shelhamer.

## SEMI-MONTHLY SERMON.

"Be not drunk with wine wherein is excess, but be filled with the Spirit."

**H**ERE we have the highest grade of Christian character. The Apostle uses a figure and comparison that but few can fully comprehend. Only those who have felt or observed the power of intoxicants can appreciate the Apostle's comparison.

Adam Clarke, in commenting on this verse, says: "The heathen priests pretended to be filled with the influence of the god (Bacchus) they worshipped; and it was in these conditions that they gave out their oracles. The Apostle exhorts the Ephesians not to resemble these, but to be filled with the Spirit of God. In consequence of which, they should be wise indeed, and should understand what the will of the Lord is."

The devil counterfeits everything that is of God and intoxication is Satan's highest imitation of being filled with the Spirit. In fact on the day of Pentecost when the disciples were filled with the Holy Ghost, the on-lookers could not distinguish between this, and being "full of new wine." Let us notice then the analogy between intoxication with wine and that of being filled with the Spirit. And how does an intoxicated man feel?

- I. He feels *Rich*.
- II. He is *Bold*.
- III. He is *Dead to injury*.

I. An intoxicated man feels rich and liberal. Before he begins drinking he may be, what the world calls "a tight-wad." See him standing alone sipping his glass! After awhile the contents begin to take effect, and he speaks to an old chum who is sitting around waiting to be treated and says, "Come up John and have one on me." The more he drinks the richer he becomes, and finally calls out to all the old bums, "Come up boys and have one on me." If a Salvation Army Lassie, or any one else approaches him asking for a donation, he is likely to give the biggest piece he can find. Nothing mean and little about him now, for he feels as rich as Wall Street.

This is exactly the way one feels when he is filled with the Holy Spirit. "The blessing of the Lord, it maketh rich and he addeth no sorrow with it." The after effect is good. Yes, just in proportion as one is anointed of God, he is truly rich and has a dignity and holy independence that the world cannot give nor take away. It is certainly sad to hear the majority of Christians pray. They are everlastingly begging—"Lord bless me, fill me, protect me and my family. Me, Me, Me!" Oh, that they could get to the end of themselves. They are continually taking in, but never giving out. They are consumers, but not producers. They are like a sponge, ever ready to drink in, but never giving out except when squeezed or pressed by outside circumstances. Surely this is not the Divine plan.

Paul speaks of being "more than conquerors." After having conquered the world, the flesh and the devil, he infers that we can have enough joy, faith and victory left to conquer another world. To be specific, the Apostle mentions a number of things we are to conquer, such as "Death," "Life," "Angels," "Principalities," "Powers," "Things present," "Things to come," "Height," "Depth," and then for lack of words, concludes by saying, "nor any other creature shall be able" to withstand us. Think of it! How few Christians are so possessed with God, so exhilarated by the Spirit, that they

have more victory than they need for themselves, and like a charging war steed are anxious for new battles!

A man cannot help rescue a drowning person until he, himself, has complete mastery over the waves. In like manner one cannot help the missionaries or any worthy cause so long as he is struggling to support himself and family. There are multitudes of good people who would like to help win souls, but the poor things are half-starved themselves. "When the struggle for existence begins, the opportunity for usefulness ends."

Isaiah says, "If thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity and thy darkness be as the noon day." Did you hear that? Your light will rise of its own accord and your darkest day will be as the noon-day. When? When you get so filled that you cannot hold any more yourself. When, like a magnanimous millionaire, you take delight in giving away the surplus and the more you give the more you will have to give. Isaiah continues and says, "The Lord shall guide thee continually and satisfy thy soul in drought and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters fail not." No little freshet here; no old cracked pump stalk here that has to be primed and a lot of water poured down to get half as much up. No, No! But an overflowing experience; a poured-out life. How is it with you, reader?

II. Another characteristic of drunkenness is *boldness*. See that intoxicated man! He is not afraid of anything—fire, flood, men, nor devils. Why? Because he is so filled with wine that his natural fears are subservient to the influence of a stronger power.

Thus, when one is filled with the Holy Ghost, he is not afraid of the face of clay. See those cowering disciples before the day of Pentecost! See Peter who crouched and trembled before a little maid! But now, after being filled and endued with power from on high, he declares before the rabble that we are not "drunken with wine as ye suppose. But this is that which was spoken by the prophet Joel." He waxes bolder and finally hurls into their teeth the awful charge, "Ye have taken and by wicked hands crucified and slain the Son of God."

Oh ye timid ones, who live good lives, but make all kinds of excuses for not having family prayers, giving out tracts, holding street meetings, or visiting and talking salvation to some refined or reprobate mind! You are miserable cowards. Get this mighty filling, this mighty surcharging and you will jump at a chance to win a soul, or do something for your King. If the world can produce men who count it a privilege to die for their country, or their loved ones, why cannot God Almighty produce men today who like men of old, "Overcame by the Blood of the Lamb and the Word of their testimony and loved not their lives unto death?"

III. Intoxication produces such a *deadness to injury* that many times a man falls, or stumbles against some sharp obstacle and does not seem to realize it; the blood may flow, a bone may be broken, but he does not complain.

Likewise, when one dies out to the bottom, and is filled with the Holy Ghost, he is saved from "feeling hurt," and "sore" over every little offense. How sad to see people shout, or preach with great liberty and then be as contrary and hard to please as an old setting hen. If things do not go to suit them they are ready to pick up their hats and say, "Well, I am done, good night! If you want to have things your own way go ahead and

pay the bills!" Such people remind one of a felon on a finger. It seems that that finger is two feet long and everything has combined to hurt it, but such is not the case. What is the trouble? I'll tell you. That finger has pus in it and needs lancing—perhaps to the bone. Then a good squeezing will bring out the pus and core, after which the finger will heal and pay no more attention to obstacles than do the other fingers.

Sister, if you are quick to notice little slights and inattentions, or even contradictions and misrepresentations, is it not because you have the old carnal nature in you that needs a mighty killing? When you are completely emptied of the old self life and filled with the Holy Ghost you will then be able to testify and say, "Great peace have they which love thy law, and nothing shall offend them." In other words, nothing shall get them out of fix. Have you been so fixed up that nothing ever makes you sullen, touchy or poutish? So that you do not fast for spite, or leave the table before having finished your meal? I believe the real baptism with the Holy Ghost and Fire will forever put a stop to a lot of things among Holiness professors that are inconsistent and cause sinners to stumble!

Brethren, we must either live higher or talk lower! If you have what I am talking about you will have that humility which Andrew Murray spoke of when he said: "It is perfect quietness of heart. It is to have no trouble; it is never to be fretted or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me and when I am blamed or despised. It is to have a blessed home in the Lord where I can go in and shut the door and kneel to my Father in secret and am at peace as in a deep sea of calmness when all around and above is trouble."

Is this too strong? Hear John Wesley's testimony when he said, "I make no account of any profit or pleasure that does not bring me closer to God, nor do I shrink from any hardship or misunderstanding, if thereby it will more completely wean and detach me from the things of time and sense and unite me to God."

Brethren, do not find fault with these men, nor the standard, but rather with your own shallowness and lack of deep inward crucifixion.

When one is *filled*, he is *full*. He wants nothing more. Is this your experience? After this mighty baptism, then one song, one prayer or one sermon will be worth more than a dozen before. John Wesley said, "One man baptized with the Holy Ghost and fire will shake the country for ten miles square." Again, he said, "One wholly sanctified soul is equal, in force and power, to twelve justified souls." Either he made it too strong, or we are not strong enough.

We have seen insane people—no, they were demon possessed—so strong, that it required three men to hold one little woman. Now, if it is possible for the devil to possess one until he has supernatural shrewdness and strength, why cannot we expect God to likewise fill and empower us to such an extent that we are more than a match for anything that is coming or going. I declare to you on the authority of God's eternal Truth, that he is looking and waiting for us to demand of him this very thing.

Oh, brethren! shall we not go down afresh before God and confess our dryness, touchiness, covetousness, licentiousness, and every other thing contrary to immaculate purity? "According to your faith be it unto thee."



## A Revival Needed---Its Price.

Rev. Harry S. Allen.



revival accompanied by the power of Pentecost is the most costly thing that ever comes to a church or community. There is no easy way to have a genuine revival. Some one must pay the price, some one must be willing to suffer to bring it to pass. There is as much difference between a real revival and a protracted meeting as there is in the average prayer meeting and pentecost. In one, they meet from habit, expecting nothing; the other represents a company of hungry, praying, expectant souls met to fulfill the divine plan for receiving a wonderful uplift and endowment of power for service.

Before the great revival which took place under Nehemiah and resulted in the rebuilding of the walls of Jerusalem and restoration of the devastated city, there was much earnest, heart-searching prayer accompanied with fasting on the part of the chosen vessel God was to use in carrying out his divine purpose. Nehemiah made the desolate condition of the city he loved and the remnant of the people who remained there the concern of his own soul. Though in high position as the king's cup-bearer, yet he took the sad plight of his people so to heart that he sat down and wept and mourned certain days and fasted.

Every great revival that has mightily stirred the heart of things and has been permanent in its blessing, has been born in the heart of some one who has wept over the backslidden state of the church as Jesus did over Jerusalem, or Moses praying for the children of Israel. There is no danger of a great awakening coming to your church and people, my brother, until you or some one in the community become so burdened because of the cold, dead, formal state of affairs, spiritually, that you are willing to adopt the Bible plan of travailing prayer and fasting. When everything else fails, results always take place when this old-fashioned method is relied upon.

Pleasant, easy, by no means, it is directly contrary to the flesh. It means self-crucifixion. It is the hardest thing a revivalist ever tries to get people to do. Just anything else as a substitute. You can readily get people to help with the singing. They will join the automobile committee; they will go to some trouble and expense in the way of entertainment; invite others to the services, decorate the building with flowers, attend pretty regularly themselves and, having done some or all of these, and other things as well, they take it that they have magnificently contributed their part in making the revival a success. They wonder why there is not a great sweep of victory and are inclined to blame the leader.

All these things are important and good as far as they go. The great essential is that each one adopt a policy of close heart-searching with David, praying, "Search me, O God, and know my heart." Ask God for the real prayer spirit and burden and strive to get a proper estimate of the value of a soul for whom Christ died. Then not one, but many ways, of assisting in the work you so desire to see accomplished will suggest themselves and the proper motive for their accomplishment will be furnished.

How few real intercessors are to be found in the average church. Yes there are some, thank God. If the few faithful ones were not present to plead in earnest, agonizing prayer during the thick of the battle, what would become of us in this day when men mock at holy things and ridicule the efficacy of prayer and many of them have begun to ask, "Where is their God?"

Wherever you can secure just a handful

of real intercessors who really have the burden for lost souls upon their hearts who will continue in prayer until they have the assurance that God has heard and accepted them, all the powers of darkness combined cannot keep a soul-saving work of grace from being accomplished. The crying need just now is for a vast army of our people to spend more time apart with God, learning in the Christ school of prayer.

## Religious Books and Modern Life

Rev. C. F. Wimberly, D.D.



WHEN people read their minds are active; when they read continuously, they become unconsciously a reflex of what they read. If the subject matter is pure and wholesome, it will insidiously act upon character; if it is salacious or vile, the same resultant will obtain. Reading helps to form ideals, and no one can rise higher than their ideals. Observation proves that ideals are no longer the product, in any marked degree, of birth and environment, as they were some decades ago. Mental and moral furnishings are now being gathered from other sources. Life is a difficult problem viewed from any angle, and the directing and shaping of human life is today, one of the biggest world problems.

Civilization is approaching a crisis, and whatever is done to change the moral atmosphere, must be done quickly; the day of opportunity is far spent. The nerve centers of our body politic are being shattered; this is true even of our children before maturity. The most serious situation facing us now, is what can be done with our young life being caught, as it is, in the meshes of modernism. The hour for action is imminent; the cause is supreme; the consequences, one way or the other, are incomparable.

Our ideals and standards are no longer fashioned in the sequestered shelter of the home, as it should be, or the Sunday school; powerful influences are beating upon them from many angles. No phase in the process of soul development is delicate and difficult as the changing of an ideal. Its roots are fixed deep in the substrata of the intellect, sensibilities, and the will, as our psychologists might say. It requires more than external agencies to change an ideal, and the change is discouragingly slow, even when the grace of God has wrought a work of regeneration.

Books are life teachers, whether they be Nick Carter or Hugo. If the literature of a people could be censored and controlled, possibilities immeasurable would be the legacy of that people. Our moral ideals cannot be changed in this land until our people read books of purpose and lofty ideals. The religious status cannot be elevated until the people read books with a spiritual message. If the American people attended church regularly every Sunday; if the children attended Sunday school with the same regularity, we doubt if the religious impetus gained by the one day of worship could equalize, or neutralize the tremendous influence of the other six days spent, as they are, in high pressure life and dissipation of all kinds.

But what are the facts: *scarcely ten per cent of the American people go to church; and it has been stated by those who know, that there are twenty-five million children in this country receiving no religious training at all.* These unchurched multitudes are going to movies (twenty million daily) and reading more or less the cheap, salacious literature flooding the land. The situation is grave indeed, and all the Christian forces available should be placed in contribution to the task before us—wholesale propaganda for better reading.

The reading appetite can be cultivated

just as the habit for the use of narcotics, and a loud warning cry ought to be heard over the land, arresting the indifference of mothers, teachers, Sunday school workers, and women's organizations to the pernicious influence of bad books; and inaugurate a campaign of moral and spiritual training with respect to wholesome literature. The leaven of lust and low ideals is being hid in the mental and moral pabulum of this generation, and there is danger—serious danger—that the whole lump will be leavened.

The greater part of all that is being done by the Christian forces will be counteracted unless something can be done to check present-day tendencies. The human body is affected by the character of food supply; if food is devoid of nutrition, the body will soon become anemic and impoverished. The beautiful maiden presented to Alexander the Great by his captured subject, had been fed on poison from childhood, so says the story, and at maturity her touch and breath reeked with deadly effect. "What meat hath this Cæsar fed upon," exclaimed Cassius, "that he hath grown so great?" We are like the things we feed upon. The little boy tries to become the pirate or wild west hero by reading and appropriating the thrills from books of that character.

If our civilization is to remain the dominant factor which Providence has ordained it to fill in world affairs, the reading of our people will have to change. The world is not looking to our Democracy—"The Ship of State"—as the Moses to lead them from the bondage of strife and confusion; it is looking to us for moral stamina and ideals. America must be a base of supplies for the forces of righteousness if we keep inviolate the trust committed to us.

The hour has come for a new renaissance—one that will reach the masses with books that will not only grip and entertain, but carry also the impact of a deeply religious message. This cannot be done until the false idea and prejudice are eliminated, touching the proverbial "religious book." There is a notion—almost universal—that such books are dull and uninteresting: written with an objective, either of fostering some pet creed, or theological tenet. The class who need most to read messages of soul inspiration, do not read them at all; we believe the cause to be—the preconceived idea concerning them. The masses, learned or unlearned, have no interest in the theological technicalities that divide the churches. Until this false impression is changed, we may write and publish religious books until they fill our libraries and book stores, but they will remain unread by those who need them.

Our religious books must pulsate with human appeal; they must fit into the realm of life familiar to the masses, where they live, love, suffer, and struggle. The strongest human appeals are love, sacrifice, and heroism; books that portray either will be read by the most careless and morally reckless. If the principles of Christ were reduced to their last analysis, they could be expressed by these three words: love, sacrifice, and heroism. Why not incorporate them in books?

The renaissance that will bring the needed reformation, must come this way. Our modern life has become complex and unsteady; the adhesive powers of faith and solidarity became unraveled and tangled when all interests were concentrated on war; society has lost its way in the backwash of that titanic struggle. Our former standards could not endure the strain, and our years of reconstruction have been unequal to the task of finding ourselves. A good book propaganda is a move in the right direction, and should receive the unqualified support of every Christian agency in the land. The peril of the situation cannot be overestimated; whatever we may do, looking to the great objective, cannot wait.



## Open Letter to Irvin S. Cobb.

(The following is an open letter to Irvin S. Cobb, prompted by reading his article in *The American Magazine*).

My dear Mr. Cobb:



OR several years I have read with interest and pleasure many stories from your pen and naturally I was attracted to your recent article in *The American Magazine* under the caption, "The Nearest I Ever Came to Death," and now it is my intention to tell you what I think about it. If you will be patient enough to spend a few minutes in reading this letter you may some day discover that the time thus employed was wisely invested. Other people may write you in a clearer way, the same ideas which I wish to express concerning the experience you have described, but no one else shall write more frankly or with more honesty of purpose.

*The American Magazine* claims to have nearly two million circulation, which means that many millions of people will read and discuss your philosophy of death. This becomes a very serious matter when one considers the lightness with which you brush aside the hideous thing that sin brought into the world, the last great enemy whom Christ shall destroy at his coming. To you, death seems just a shadow, but to millions of Bible reading Christians it is a thing so terrible that only the hope of the resurrection from the dead keeps us from black despair. For a man to lay aside the bright armor of Christian faith and go forth clad in a spiderweb of human philosophy, to meet that great antagonist who rides upon the pale horse, seems but little short of madness.

The weakest part of your argument is that you have not yet died. Now if the blood had congealed in your veins and your loved ones had followed your corpse to the grave and had left you there beneath the sod for a few days, and then you had pushed aside the coffin lid and had come home again and sat down to write another dissertation on death, you would then have fathomed something of the mystery, instead of just skimming the surface of it. What really happened was, that you had a hemorrhage and came up to the edge of the precipice, and because you were calm and unafraid, and did not call, nor feel like calling upon any "higher" power, as you express it, you would have humanity believe that there is nothing in death to be really feared.

There is something saddening in your words. One shudders to think of America's great humorist spending eternity "where there is weeping and wailing and gnashing of teeth." You are a man of sufficient intellectual ability to attract the attention of the nation and yet, blind as a mole to the Christian viewpoint of life and immortality. You shamelessly admit that you were drinking from your private flask, and Paul tells us in the First Epistle to Corinthians that the "drunkard shall not inherit the kingdom of heaven." It would seem that a man must be pretty well established in the drink habit when he can jauntily boast of it in the face of a prohibition nation. Perhaps you may smile at these words, and if so, that is just another evidence that whiskey has robbed you of a proper sense of shame.

Are you proud of the fact that you did not feel like calling upon any "higher power"? Maybe you have rejected God, until in that hour which was more tragic than you dreamed, he left you to your own devices and there was for you no higher power to whom you could appeal. The fact that you were not afraid does not prove that death is

a mere adventure, or that you have any reasonable hope of heaven. Your state of mind is accurately described in the 73rd Psalm where the Psalmist says that the wicked "have no bands in their death."

Some months ago I saw a man hanged for murder. He showed no trace of fear. He was still smiling when the black cap was drawn over his face. His bravado did not alter the fact that he was a murderer, and his smile did not keep him from being executed. You may not fear the ordeal of physical death, which is often brief and painless, but what about that judgment which follows death? We are told in the Epistle to the Hebrews that "It is appointed unto men once to die, and after this the judgment." You are quite confident and assuring as you lead us up the steps to the vestibule of eternity, but you never dared to look beyond the coffin and the grave to that judgment where the Apocalypse describes the kings of the earth, and the great men, and the rich men, and other sinners, calling to the mountains and rocks and saying, "Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." You did not pray in your extremity, but I can assure you that you have not prayed your last prayer yet. There will be at least one more prayer meeting in which every sinner shall have a part, for we read in Romans, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." It is to be hoped that you will be more wise than to defer calling upon him until that hour when those who have despised his love shall find that mercy is gone forever.

Prayer to God in time of great extremity is certainly no badge of cowardice, however you may seek to discount it. The first martyr to the Christian faith, Stephen, while he was being stoned to death by the sinners whom he had dared to rebuke, called upon his God saying, "Lord Jesus, receive my spirit." Even the Son of God himself in the dying moment of his crucifixion, cried in a loud voice and said, "Father, into thy hands I commend my spirit." There will come another day when your finger-tips will turn blue for the last time and the black wings of death will hover above your bed, and it is my earnest hope that you will be so changed from your present attitude of mind that you can confidently say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

One would suppose from this interesting description of your experience that you came back to the shores of life again by the power of your own invincible will. At least, you seem convinced in your own mind that you were able to form a purpose like a mighty cable that kept you from slipping over the brink into the mysterious chasm beyond. Humanity likes to believe that sort of philosophy. It is very flattering and its tendency is to deify man and to minimize the power of God. It is the worshipping of the creature above the Creator, and we are distinctly taught in God's word "that no flesh should glory in his presence." The real truth is, that the wonderful mercy of a real-suffering God turned back the shadow on the dial of your life and is giving you another gracious opportunity to repent of your sins, and to walk humbly in the footsteps of Jesus Christ.

A few months ago my youngest brother died in the soldiers' hospital near Asheville. He was telling me one day about a lecture which he heard you deliver and I was particularly impressed by your beautiful story about the charitable old doctor in Texas who died unattended during an influenza epidemic, and how the poor people who loved him took his old office sign and put it at the head of his grave where the passersby could read "Doctor John Riley. Office Upstairs." It is strange that you should be able to appreciate such religious sentiment in others,

and then be content to live on in this uncertain world without the bright hope of immortality. It was my sad privilege to perform the burial ceremony of this brother just mentioned. His bride of barely one year and his white-haired mother were weeping softly, while his overseas comrades stood attention and the bugler sounded taps and we laid him to rest in sight of the Blue Mountains where he fought his long losing fight for health. The sadness of that hour is sweetened and sanctified by the memory of kneeling by his bed in the hospital just the afternoon before he went away at midnight, and praying with him and hearing from his own lips the sweet testimony of his faith in God.

One day you are going to meet this issue again, and I am writing this message to you with the hope that you may prepare to meet your God while the door of mercy still stands open, and the Spirit of the Lord stirs within you the tides of heavenly impulse. If you should be so unfortunate as to have another hemorrhage of the stomach while on a lecture tour and, in an unexpected moment should have to exchange worlds, I trust that those who pack your belongings to send home to your family will find in your handbag a wellworn Bible instead of a whiskey flask. Meanwhile, I sincerely hope that you may learn "The secret of the Lord which is with them that fear him" so that you can leave behind you, instead of this sounding-brass testimony of human conceit, another testimony which, like the tinkling of the golden bells on the robe of the high priest while he was in the holy of holies, informed the waiting congregation he was yet alive, will give us the sweet assurance that you departed rich in that "hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchizedec."

With the earnest prayer that our Lord may be pleased to bless this message to your good, and his glory, I am,

Yours sincerely and respectfully,

RAYMOND BROWNING.

Romans 8:28.

## Shaw Short Stops.

To live in communion with God must include a life of unceasing prayer and much time spent alone with God. The hungry heart will have indescribable longings to get away from everybody and everything that would hinder his unbroken communion and fellowship with God. Our Heavenly Father is looking and desiring above everything else the love and the affection of his children. God wants to manifest his love and to commune and fellowship and converse with his people and reveal to them the plan of salvation. All the great men of God have been men that have stood alone with God against the world, the flesh and the devil. It was so in the days of Noah; he had to stand alone with God against the awful tide of iniquity that swept the whole antediluvian world from the face of the earth.

S. B. SHAW.

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# REVIVAL FIRES ARE BURNING.



## REPORT OF THE NATIONAL ASSOCIATION.

The fifth of the winter series of coast to coast conventions under the auspices of the National Association for the promotion of holiness was held in the Hanson Park Methodist Church, Omaha, Neb., Jan. 23-28. The Omaha Holiness Association that made possible the holding of the convention in this city, is composed of as fine a body of faithful saints as has been our privilege to meet during the season. From the first the attendance was large at both the afternoon and evening services, with increase throughout until the large auditorium was filled at the Sunday evening meeting. The interest in spiritual things ran high and the results in conversions and sanctifications were very gratifying. There was an encouraging note in the prayers of the people to be heard in their expressed desire for a general revival among the people of God as well as in the community among the unsaved. Would God this cry was in the prayers of all his saints!

As we see it, the outlook for the work of holiness is good in Omaha. We met with Brother Brown, of the Alliance work, and he showed us their splendid tabernacle near completion which will insure a place for the holiness meetings of the future. The location is most desirable, being easily reached by the main car lines of the city. Let us pray that under the leading of the Holy Ghost this work may prosper and result in the spread of Scriptural Holiness over a great area. In Jesus' Name we claim the victory. S. P.

## CAMPAIGN LAUNCHED WITH VICTORY.

In New York Jan. 4, before our gallant ship, the "Guiana," sailed at 3:10, a wonderful snowstorm of about six inches fell in a few hours. But we soon had passed the famous Statue of Liberty and were out on the mighty deep reading our many letters that had reached us the last minute before sailing. We were now off to the West Indies and South America.

After a splendid voyage of seven days we could so clearly see the hand of God, since we were informed before sailing that the Atlantic was raging with storms, and after we were out on the third day, we passed the "Parima" going to New York sailing into the teeth of an awful gale, while we were sailing on a comparatively smooth sea. We now comforted ourselves with the thought that a great number of the Lord's saints were remembering us before the Throne of Grace in prayer. On January 10, at 2 P. M., we docked in the beautiful harbor of St. Thomas. We here sent our winter overcoats and heavy underwear back to our homes in dear old Kingswood, Ky., U. S. A., thus bidding good-bye to jack frost for this winter. At five we sailed for St. Croix, arriving at 8:30. Went ashore and met the missionary, Miss Hurt, whom the writer had met on our first trip to the West Indies in 1907. She has given more than twenty years to missionary work in these islands. At 11 P. M. we weighed anchor and sailed away to St. Kitts and reached this island at 12:30, Jan. 11. Here we bade good-bye to our fellow passengers and waited for our dear missionary friends to come off to meet us, nor did we have to wait in vain, for soon a boat appeared in which were Brother Ives and Brother Taylor. How delighted we were to see them, but our joy seemed mild compared to theirs. The first words that I could catch from Brother Ives were these, "Do my eyes deceive me? We have waited so long for this. Thank God, you have come at last." We were soon ashore and in a nice tropical home, where we were treated to a glass of cool, refreshing lemonade. We hurried out to do some shopping, and were soon sadly reminded that death was in the land for a funeral passed with the friends and mourners marching behind the dead.

A service was arranged for us in a splendid Mission Church which was preceded by a great street march. They came marching in singing with all their hearts, "I would not be denied." In two minutes the church was packed and the open windows were crowded full with eager faces. A number of good songs were sung, Brother Ives leading. He called for the song, "Have ye received the Holy Ghost," which was sung with tremendous power and glory, followed by at least a dozen wonderful choruses. As we were called to prayer, Brother Taylor broke out with "Rock of Ages Cleft for Me." Oh how we were thrilled to hear them sing. Sister Irene Blyden Taylor led us to a throne of grace in prayer, after which the pastor of the Mission, Brother Rogers, gave an address of welcome to the missionaries. In the midst of his talk he became wonderfully happy and said, "If you think me a small potato you are mistaken. I have a big Father. You can't hold me responsible for what I do, for I feel fine." The writer then sang, "Give me Jesus," and ere we had finished singing great numbers of our congregation were sweetly humming the beautiful tune with us. It was heavenly!

Brother Finch then called us to prayer, imploring the Father in Jesus' name, to help us to live for Jesus and not sell him for this world, and then prayed for a mighty revival throughout the West Indies

and South America. His scripture lesson was very applicable for the occasion, reading James 1:21-27. His remarks were timely and very convincing, and closed by giving us his testimony, telling how he was saved and later, sanctified.

The writer then spoke telling how the Lord had saved and filled him with the Holy Spirit. I also told how wonderfully the Lord had saved a blanket Kaffir and a Zulu girl in Africa. In drawing the net we first asked how many of our hearers wanted to go to heaven, and nearly every hand was raised. We next asked as many as knew they were not saved but wanted to be, to raise their hands, and twenty responded. We then asked those who were saved and wanted to be sanctified to come forward for the blessing, and a dozen came. Then seven others came to be saved. We had a glorious prayer meeting, with nineteen definite seekers. In some places the altar was wet with tears. Thank God. We went to our room wet with perspiration caused by glorious toil and were surely ready for our bed. We had to crawl in under a big net that hung over the whole bed, and our covering was one sheet. Thus we bid you adieu until you hear from us again. Chas. L. Slater.

## GREAT REVIVAL IN WILMORE.

I am glad to report, as pastor of the local Methodist Church, and Business Manager of Asbury College, that we have just closed what I consider one of the greatest revivals in the history of Asbury College and of Wilmore. 560 people, counting them as they came from night to night, were at the altar of prayer and most of those who came found the Lord either as their Saviour or sanctifier.

One of the remarkable things about the meeting was that from the time that Brother Ruth arrived until the closing service there was not a dull service in the meeting. Those who are familiar with revival work know quite well that this is a very unusual thing. One of the features that contributed to the great success of the meeting, Brother Ruth felt, was the excellent prayer meetings held in various sections of the town and in each of the dormitories of the College. A spirit of prayer was upon the people before the meeting began and continued until its close on last Sunday night. Not only were many of the College students blessed during this meeting, but quite a number of the leading men of the church and community were also wonderfully blessed.

Of the many men who have assisted in revival efforts during my ministry as a pastor, I have never had more satisfactory help than in Brother C. W. Ruth, a man of cheerful disposition, of splendid qualities in the home circle; when he came to the pulpit, he came with the spirit of his Master to do his work. His Bible readings in the afternoon were considered by the community the best they had ever heard. The dominating note in all his preaching is to point the people to a double cure where Jesus, who died that they might live, is able to save and sanctify the people. We are glad that Brother Ruth has been with us and extend to him a cordial invitation to occupy our pulpit at any time. W. L. Clark.

## DAYS OF REVIVALS NOT OVER.

The Lord recently visited us in a special way at Antioch, Ind., where we began our meeting with the quarterly meeting, Jan. 22. Bro. Bonham, our district elder, preached some helpful sermons which laid a good foundation for the revival which followed. Evangelist S. C. Figg, 2506 W. Oak Street, Louisville, Ky., assisted us, beginning on Monday night after the quarterly meeting closed. He is a man of many years' experience in slum work, and as he poured out his gospel messages from the heart people were brought under conviction and found their way to the altar of prayer. The house was often too small to accommodate the crowds. As the truth was driven home the Holy Spirit moved upon the hearts of the people; stolen property was returned, tobacco was given up, and some who had threatened to whip the preacher fell at the altar and cried, "What must I do to be saved?"

We were invited to visit the school and Bro. Figg spoke from John 6:9, and before he finished nine of the pupils were at the altar of prayer. The teacher became so hungry for a clean heart that he dismissed school to seek holiness. We visited homes and held some healing services, which the Lord owned by healing most all who were anointed and prayed for. The meeting lasted three weeks, resulting in 57 conversions and sanctifications, and some uniting with the church. We begin another meeting at Pine Village, April 15, Rev. Figg assisting. W. W. Ott, Pastor Free Methodist Church.

## BROTHER PICKETT REPORTS.

In December, 1921, I spent eight days with Pastor Albea at First Church of the Nazarene in Anderson, Ind. God so blessed us then that I was called for a return date of eight days, January 14-21, just past. I wondered if they wouldn't want a diversi-

ty of Bible studies; but no, they asked for a further series of sermons on Our Lord's Return. They drew good audiences and the people expressed gratitude for the help received.

Having three days open at close of my Nazarene engagement, Rev. J. L. Williams, pastor of Indiana Ave. M. E. Church, called for that time. The house was full first two nights and packed the last night. By unanimous vote they invited me for a later date. God was with us and souls were helped.

Coming to Detroit next, I have preached in the Holiness Association Tabernacle, in Pastor Weaver's Methodist Church, and am at present engaged in a two weeks' series of prophetic Bible studies in the Christian and Missionary Alliance Tabernacle, with Pastor A. T. Rape, formerly of Louisville. He is an earnest, efficient worker, having a membership of about 400 and a tabernacle that holds six or eight hundred. Their people pray and shout the old-time Methodist, holiness camp meeting way. Several souls found God last night, others are seeking. I have had Evangelist E. O. Rice in my congregation several times. Calls are coming from Michigan, Indiana, Missouri, and Texas. Praise God for the old-time salvation and the old-time fire. L. L. Pickett.

## A STEADY STREAM.

It is said that constant dripping of water will wear the hardest rock away; so it is that the daily offerings sent for the enlargement of the work at Asbury College keep the hands at work and hearten those who have charge to "undertake great things for God, and expect great things from God." We wish to remind the friends whose names appear below, that their donations are most opportune, and are being used to propagate the most important work that now demands our attention—training young men for the ministry who will not "shun to declare the whole counsel of God." Bear in mind that, any gift, small or great, is that much toward the preservation of the faith of our fathers, and the Bible as the inspired Word of God. We are living in awful times, and we do not well to hold our peace.

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(Continued from page 1)

conflict for the Bible and the Gospel which is the power of God unto salvation. The young men who put themselves into this great work without selfish motives, but for God and the truth of God, for Christ and the Gospel of Christ, for humanity and the salvation of souls—they will become the strong men of our times, the true shepherds of the sheep of the Lord, the leaders of the hosts of truth and righteousness.

It is great to be living in times of religious controversy. Paul lived in such times and became a master. In the midst of the conflict he wrote the Epistle to the Romans; with what majesty it has stood with its unanswerable arguments through the centuries. But for the need of a Reformation, Martin Luther never could have been revealed bearing the torch of truth illuminating the pathway of salvation by faith to the lost multitudes. But for the great awakening in England, John Wesley might never have been heard of. He lived in a time of storm. He was assailed from dignified bishops down to vulgar wags, but he breasted the storm with unflinching courage, and while the names of his opposers are forgotten, or remembered with contempt, Wesley shines down through the history of the Church as one of God's greatest saints and truest warriors for the Christ and mightiest preachers of the truth. How fortunate the young minister just now coming into his own, devoting himself to study, acquainting himself with the history of the Church, looking deeply into the philosophy of our holy religion, storing his head and heart with the great truths of the Bible, and fearlessly drawing the sword of ceaseless battle in this great controversial war in the defense and propagation of the eternal truths of God. There is nothing finer than that the young minister should become so absorbed in these vital problems that he forgets himself; that he scarcely thinks of salary; that he has no gnawing ambition for title, for honor, for ecclesiastical office, but his soul is on fire for the glory of the Christ and the salvation of men; and he cannot, and will not, hesitate to meet the foes of the Bible anywhere and everywhere with strong and positive protest. If a host of our young preachers could fully awake to the situation, to the opportunity, to the call of God, to the needs of humanity,

to the subtle and destructive influence of a pretentious and boastful group of destructive critics and rise in their might filled with the Holy Spirit to fight this battle to a glorious finish, they could kindle the fires of revival in this nation that would create such a glare of holy light that these pretentious apostles of destructive teaching will fall into silence and creep away into their dens of doubt and cease to annoy and rend the flock of God.

The young women of this institution are as much in my thought in these remarks as the young men. God and humanity are calling for the service of the self-sacrificing, well-equipped, wholly consecrated woman. But for Susannah Wesley Methodism would not have come with its message into the world. But for Catherine Booth the Salvation Army could not have existed and rescued millions of lost souls to Christ. But for Frances Willard the white ribbon would perhaps never have floated upon the breast of a hundred thousand mothers who labored and prayed and taught their sons at their knee to hate and destroy the saloons of this nation. Wherever there is need, wherever there is a call for fearless, heroic, self-sacrificing service woman has always been found marching with the head of the column of God's army for the overthrowing of evil and the bringing in of the kingdom.

Asbury College is surrounded by a host of witnesses. We have enemies, no doubt; we will commend them to the mercy of God, but we have tens of thousands of friends in this broad land and beyond many seas. They look to us for faithfulness, for true consecration, for pure-hearted, holy living. They are expecting us to be loyal to the Bible, faithful and zealous in the defense of the truth and the spread of the gospel of a full and free salvation. Let us not disappoint them. I wish those who pray for us and who have given for our support and enlargement, could sit upon this platform this morning and look upon this splendid array of consecrated and zealous young people. May God graciously bless and help you to make the year 1923 a great year of preparation and of service.

Be diligent in your studies; be helpful to your fellow students. Help to hold up high standards of discipline. Economize your time, your opportunities, and your money. Take good care of your character, your clothing and your health. The wide harvest field awaits you almost impatiently. Do your best to be at your best to go out and win the lost to Jesus. We make great claims here; we are witnesses to the saving and sanctifying power of Jesus Christ. May our lives prove our testimony to be true.

### The Co-Operative Plan.

The Editors of THE PENTECOSTAL HERALD are very much pleased with the interest displayed by our readers in our Co-operative Plan to increase the subscribers' list by 20,000 and thus add approximately 100,000 more readers to our present large circle of friends.

In the issue of March 7, and the succeeding four or five issues, we will display two Banners. One indicating the largest increase of subscriptions from any State in the Union and the other indicating the greatest percentage of increase, based on the number that has been printed in the map of the United States, which shows the number of subscriptions required of each state in order to reach our goal of 20,000.

As we go to press, the Banner should be awarded to the State of Ohio for sending in the largest number of subscriptions, with Kentucky following and Texas third, with Illinois a close contender. West Virginia fifth and Missouri sixth. The Banner for the largest percentage of increase is awarded to the State of New Hampshire.

At the beginning of this campaign, who

would have thought that Texas, in the extreme southwestern part of our Union from the Headquarters of this publication, would beat Tennessee in securing subscribers, or that Kansas, away out west, would exceed Indiana our neighbor, or that Ohio would beat Kentucky and yet the first week of returns reveals the above results.

In what State are we going to plant the "FLAG OF LARGEST SUBSCRIBERS" in the next issue, and where will the "BANNER FOR PERCENTAGE INCREASE" stand? Ohio, "Look well to your laurels." Kentucky, "Be on your guard." New Hampshire, "Hold fast that thou hast." The interest waxes warm. The race is not to the faint. Be not weary in well doing.

### Quite to the Point.

**I**N a recent issue of *The New Orleans States*, a large and influential daily paper, there appeared the following editorial which is quite to the point and will be read with interest. This man Grant is a religious mountebank—shallow and noisy.—Editor.

### BACK TO HIS MUTTON.

Dr. Percy Stickney Grant, the New York minister who is now the center of a religious storm, returns to his mutton in a sermon delivered Sunday, and issues this challenge to all those people who call themselves Christians:

"Because I don't believe Christ was born of a virgin—what has that to do with Christianity?"

The world is little concerned with what Percy Stickney Grant believes or does not believe. It is concerned, however, with what a minister of the Gospel, representing a great Christian denomination, says about a fact of history that is one of the very cornerstones of the Christian religion. The church to which Dr. Grant belongs, whose livery he wears, which educated him and has given him a living for many years, and a pulpit from which to speak, in its very creed, the Apostles' creed, says: "*I believe (that Christ) was born of the Virgin Mary.*" So does every other Christian denomination. It is a matter of grave concern to the hundreds of millions of people called Christians that a minister of their faith should denounce one of the cardinal things they believe.

Dr. Grant should give some ground for his disbelief. His own ipse dixit will go with no one except those who believe as he does.

Here is the historic account of the fact of Christ's birth, which has stood the assault of critics of the Bible these twenty centuries:

"Now the birth of Jesus Christ was on this wise. When as his Mother, Mary, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

"Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

"But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, 'Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the Holy Ghost.

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying:

"Behold! a virgin shall be with child,



and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us.'

"Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him and took unto himself his wife.

"And knew her not till she brought forth her first born son: and he called his name JESUS."

Until Dr. Grant and those of his ilk can prove unmistakably that the foregoing statement, found in the first chapter of the New Testament, is untrue, then what must honest men think of their doubts? Of their assaults upon the integrity of the Bible?

### Dr. Sloan's Book.

A prominent Methodist leader who not only holds a high place in the church councils, but is withal an orthodox man and outspoken in his views on destructive criticism, quite recently gave a review of Dr. Sloan's book, "Historic Christianity," and made the statement that "if we can sow down the Methodist Church with these facts as set forth in 'Historic Christianity and the New Theology' we will be certain of carrying the church back to the old standards inside of ten years."

There are several reasons why every intelligent Methodist should own a copy of Dr. Sloan's book.

1. It exposes the errors contained in the thirteen or more new theology books which are in the Course of Study.

2. It informs us on the main issues at stake in Methodist theology.

3. It is plain and outspoken on the false teachings which are prevalent in Methodism.

4. It is a compendium of sound teaching on such questions as Evolution, Regeneration, Justification by faith in opposition to Modernism.

5. It is the only book in the whole range of Methodist literature that shows up the dangerous things done at the 1920 General Conference when the Commission let loose a flood of destructive criticism literature through the Course of Study which is imperilling the whole church.

Order a copy of "Historic Christianity and the New Theology" by Dr. H. P. Sloan from The Pentecostal Publishing Company, Louisville, Ky. \$1.50 postpaid. To ministers and Theological students \$1.00.

### Practicing the Presence of Christ.

R. Frank Porter.

Bishop Thoburn was wont to say, "When I preach the Man of Galilee stands by my side." Had he not manifested his wonderful presence to the Bishop's heart, he would not have been so conscious of him at his side.

It may be metaphysical for thought, nevertheless he is manifested in the heart. "When it pleases God to reveal his Son in me," is Paul's language, and it is yet true that there is a place under the left breast which registers the profoundest emotions and experiences of life.

More great questions are settled by the heart than we often think. For instance, Paul's theology, and the whole course of his life was settled more largely by the heart. Christ revealed in his heart changed Paul from a skeptic to a believer in, and follower of, the Christ. This was also true of Martin Luther with reference to his discovery of Justification. It was not a head discovery, if you please, but a revelation to the heart.

Now while in this age many are engaged in minifying the power of his personality, seeking to open the old questions connected with the Christhood, fought out in the days of the formulation of the creeds, thus creating doubt and disorder, were it not well that we, his followers who purpose to "give him our vote," seek to make him, or rather permit him to be, more manifestly real to us than ever.

I wonder if many of us cultivate a sympathetic mood with Paul when he said, "Nevertheless I live, yet not I, but Christ that liveth in me." I maintain that it is a justified mysticism to so practice the presence of Christ as to make him our confidant in every mood, our arbiter in every choice and our conscious strength in the doing of every task, large or small. No other than a literalism can be read into his declaration, "without me ye can do nothing." It yet remains true that the doing of the task without his strength is irksome.

Said Dr. Alexander McClaren, of Manchester, "This great truth, the indwelling Christ, is practically lost to the church. To me this truth—Christ in me and I in Christ, is the very heart of Christianity, for which for us Christ is the preface and introduction. You may call it mysticism if you like. There is no grasp of the deepest things in religion without that which the irreligious mind thinks it has disposed of by the cheap and easy sneer that it is mystical."

If Christ then be present in the heart, if he be enthroned there Lord of all, then he will adjudicate and give direction to our motives, and from the springs within there shall flow rivers of blessing issuing in benevolence and good will. The church is Christ's avenue of blessing, and he would reproduce his life in each individual, and ever more and more perfectly. Anything short of this ideal cannot be wholly Christian.

Recently we have been challenged to accept "this mind" for life work, to incorporate the principles of Jesus as they apply to every problem of life. Having so done, may we not justly hope for power and strength to carry out this program, not only in the large but in the detail of life's tasks and issues. While it is true that faith and works are the two oars by which we row our boat out of the bondage of the world to present and ultimate victory, yet we must be careful to exercise this faith in a person, not only initially but perpetually. For it takes the same grace to keep us as to save us. Therefore the helpfulness of practicing the presence of Christ.

### Holiness Text Book.

Many years ago Rev. Dr. John Thompson and Dr. E. D. Pepper, of Philadelphia, Pa., published a great little book, "Holiness Text Book." Many of us have used it daily and derived much benefit therefrom. But, sad to say, that for a number of years this good book has been out of print. My heart was made to rejoice to learn that this book is in print now and may be had of The Pentecostal Publishing Company for 75 cents, cloth edition, and \$1.00 leather bound. Rev. Joseph H. Smith has added 12 of his good Holiness Homilies to the book and thus enhanced its value. Let the holiness camps for 1923 sell many thousands of this good book. "Keep on believing."

JOHN NORBERRY.

### A New and Valuable Book.

"The Christian Workers' Manual," is a book just from the press written by H. S. Miller, Professor of Greek and Biblical History Union Missionary Training Institute, Brooklyn, N. Y. The book is divided into the following five sections: The Bible and Christian Work, Sin, Salvation, The Christian Life, Excuses, and an Appendix in which twenty attributes of the Trinity are set forth. This is an indispensable help for Christian workers, as they will find in ready accessible form all the material needed to equip him for efficient service. If you are looking for something to help in a busy life you will find it in this recent publication which may be had of The Pentecostal Publishing Company, for \$1.50.

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### The Sweetest Thought.

Clyde Edwin Tuck.

Sweet is the thought that some day we shall know

Why our most cherished plans fail o'er and o'er,

Why adverse winds of chance persistent blow

To blight the fairest roses at our door;

Why we must journey through drear Ajalon,

When paths of others lead though Arcady;

Why we must sigh and suffer on and on,

When others find no ripples on life's sea,

Sweet is the thought that some day we shall rest—

No more the heart-wreck or the troubled brain,

At last a calm for every stormy breast,

No more the keen and cutting blade of pain;

When those who bravely bore the yoke, the cross,

Which Christ directed that all men should bear,

Shall gladly count as naught each earthly loss

If it helped win the crown the righteous wear.

Sweet is the thought that we shall surely see  
Our many cares fade into nothingness,  
In truth's bright light that ever makes us free—

That comes alike to all who trust to bless;

O, then will sorrow's burdens weigh no more  
Upon the buoyant pinions of the soul!

Freed like the captive bird, again to soar

Forevermore away from fear's control.

But sweeter is the thought that as we go  
Adown the valley of the somber years  
A hidden Hand sustains us, which we know  
Will change to simplified joys all trace of tears;

That through these weary, clanging iron days

Where love is blind and some paths sought too late

To check our waywardness His hand He lays

And makes us all the masters of our fate.

Then let us meekly bear our petty strife,

To put earth's paltry baubles all aside;

For, like a dream forgot, the woes of life

Will vanish—mere cloud-shadows on the tide—

When comes His promised peace with early light

In answer to each worthy blessing sought;

That He will guide our wanton feet aright

Through life's perplexing maze—sweet is the thought.

Henry Martyn prayed that he might "take each day as an important trust for the Lord." This is the true view to take of time. Each day and each hour is a trust committed to us by God.

Every morning the Christian should ask, What is the day given me for? The question then arises, How does God wish him to spend the day? No trust is given to be wasted. The day is not to be spent in mere idleness. We are faithful to our trust, when we spend the day as God would have us to spend it—whether in manual labor, in prayer, in rest, or in presenting divine truth to the minds of others.

Happy is he who, in reviewing the day at its close, can thank God that through grace it has been spent in accordance with his will.  
—The Presbyterian.



## OUR BOYS AND GIRLS

### REMINISCENCE.

Dear Aunt Bettie: I moved with my parents to Arkansas when I was three years of age; came through our capital city and claimed all the Red Brick houses therein for my own. Later when wheat planting time arrived I crawled into the wheat box and procured a hat full of seed and quietly planted it in a self-prepared sand bed in the back yard, plowed it into mother earth with my trained foot, all for which I reaped a most generous and bountiful thrashing at the correcting hands of my father.

When the preachers visited in our home, it usually fell my lot to accompany them to the creek to fish, and there I was usually greeted with lots of deer and wild turkeys—have seen as many as 30 deer, and two or three droves of turkeys feed on the green wheat in the winter time, and have caught many of them in traps. I used to enjoy going opossum hunting, and when we caught them, see them sulk and appear as though they were dead. I delighted in visiting the swamps and gathering huckleberries, which I no sooner gathered than I ate. I recollect going on a trip which carried me through "Prairie Dean," where my youthful imagining faculties lead me to believe I would behold countless giraffes and zebras, but on reaching there, found myself doomed to disappointment.

When I became nearly 18 years old I enlisted in the army during the Civil War, and engaged in several battles out of which I came without a blemish. From there I came home and followed my folks to Texas, where I found a fine country, indeed; and there I plead to remain where I thought everything was plentiful, but to my dismay (at that time) we removed back to war-torn Arkansas, where I experienced one year of the hardest times of my life. I attended the poor schools we had at that time, some worked very hard, and acquired some means as a result of my hard labor.

Later, I married one of the finest, most religious, sensible girls in the world, after I was able to purchase a reasonably nice shirt. Then we applied ourselves, and through good management obtained a comfortable home. I was converted when I was 22 years old, and joined the Methodist Church, after which I was made a steward and superintendent, and remained this for some time. I professed sanctification when I became 42 years of age, and could read the Bible with better understanding and more pleasure. The ordinary preaching seemed to me to be of very little force and produced no conviction. I fail to comprehend how a preacher can consent to preach an entire week, and with so little results. Sometime no altar services of any kind whatsoever.

I happened to be one of the principal men who builded the Main Spring Holiness Camp Ground, which is situated four miles East of Prescott, Ark. Among the notable figures whom we have had there stand out such prominent people as Mrs. E. J. Ruthertford, Sam P. Franks, Will Huff, Dr. H. C. Morrison, and others whom I have not space to mention. At this place, each summer, we have great throngs of people who come from various places to attend these services. I am very fond of the old Methodist altar. I like the tears and shouts of God's people, all of which we have in these camp meetings.

I am now nearly 77 years old, which is 30 years older than I ever expected to be. Am most deaf, but feast on the reading of my Bible, and am endeavoring to live the prayer life. I took The Herald when it was the Kentucky Methodist, and it grows brighter and stronger as the years go by.

Your little cousin,  
B. F. Steele.

Nadine Stalcup, that was a beautiful verse you quoted in your letter.

Erline Fitzhugh, I know Brother Oakey will be glad to know you enjoyed his story for our Page.

Cora Albertson, I appreciate the fact that you want me to write oftener but you know I want to give my boys and girls as much space as possible.

Luella Wombles, yes, we have boys and girls of all ages, even some very old ones, as you will observe by reading the weekly letters on our Page.

Mabel Ruth Irvin, I hope you will not be disappointed that your second letter was not printed, but if you only knew how many I have on hand you would understand. Keep writing and we will let you speak through our column.

Frances Mitchell, I am thankful that you have given your heart to Christ and united with the church.

Ruth Virginia Cook, I hope you are worshipping in your new church by this time. I have seen it outside and it is beautiful.

Adell Morgan, I know your dear grandparents are glad to have you with them since your father and mother have gone to heaven.

Mary Bell Jones, as you are the only child in the family don't let them spoil you, as is often the case. But I don't think you will.

Shively Beams, your letter is fine. I have been to your town and hope some time to visit it again, and you may be sure we'll look you up.

Thomas Frost, now don't be discouraged that your first letter did not appear, but write again soon.

Josephine Frost, you certainly have nice pets, and I know you are kind to them. I am sure you get hungry for your papa as he is away so much.

Addie May Olds, your nice letter received and regret that I cannot print it in full. Your writing is splendid for a girl 11 years old.

Mamie Hopper, we are always glad to welcome Kentucky boys and girls to our Page. Come again.

Eloise Hopper, I presume you and Mamie live in the same house. Do you not?

Helen Reavis, you ask what I do? It would be difficult to answer that question. I could better tell you what I do not do.

Leah Eaton, you came very near having my birthday, as yours is April 15 and mine is the 11th.

Bertha Robinson, you write a plain hand for a girl eight years of age.

Gertrude Johnson, your letter missed the wastebasket, but I am going to answer it in this way instead of printing it, as we are very crowded.

Kathryn Waldrep, you wrote an interesting letter and we want you to repeat it some time. That must be a delightful country of yours.

Alton Bedgood, your name is almost begood. Did I get it right?

Lillie Aydtlett, you write a good letter and I hope to hear from you soon telling us all about your country.

Mattie Brooks, yes, we have many who write fine letters for our Page.

Lon Bennett, you ask what I prefer for pastime I like housekeeping, looking after The Herald, and loving my boys and girls who write such nice letters. Don't you think I have my hands full?

Bettie Russell, we have the same name. I should like to meet you.

Beatrice Scales, thanks, for your kind words about The Herald.

Merritt Clymer, if you keep on by the time you finish the grades you will have a splendid foundation for your high school work.

Nellie Schmitz, you have had plenty of company with your Flu, as it has been very prevalent this winter.

Gertrude Gooden, you are a brave girl to start from North Carolina to Kentucky this cold morning. Your visit is the more appreciated.

Bright Eyes, your letter is fine and I am asking that you write again.

Margaret Edge, you are certainly a smart girl to be able to read the Children's Page at 7 years of age.

Vernell Lucas Edge, you write a fine letter for one of your age.

Eva Ruth Bennett, Mr. W. B. did not get your letter, and will not get the next one you write.

Eda Cole, you have made a good record to not miss Sunday school in six years.

Magdalene Wilcoxson, sorry your school had to close because of Flu.

Juanita Krone, glad you enjoy The Herald. Pass it on to your friends.

Gay Gilliland, the next time you hear Dr. Morrison preach you must introduce yourself to him and tell him you belong to our Band.

Marjorie Henderson, I think John Davis gets The Herald. I hope so, for it would help to pass the lonely hours in prison.

Eva Purvis, I hope you passed in your examination. You are very young to take the county examination.

Anna Poteet, I am glad to welcome you girls from Hodgenville. I was there some years ago in a meeting and enjoyed working with the children. I remember Lincoln's monument on the public square.

Mrs. R. R. Jenkins, we certainly sympathize with you in the loss of your dear husband. I am glad The Herald is such a comfort to you and pray it may be more so as you wait and long to be united with your loved one.

Edna Long, you have traveled a long distance to make us a visit and I am sure our boys and girls are glad to welcome you from California. I spent last winter out there and it is a most wonderful country.

Aletha Johnson, you will soon have a birthday, March 26, and I hope you may be remembered by your friends.

Sara Miller, you write an excellent letter for a deaf mute. I wish some of my boys and girls who can see could look at your letter. I hope some of the cousins will write you at your home, Crocus, Ky.

Mrs. Ossie Roach, you are a young mother, but it is beautiful to see how gracefully you assume the responsibilities of wife and mother.

Grace Hardey, I received your nice letter and am writing to ask that you send me another soon. W. B. is what our cousins call Waste Basket, and they think he gets their letters when they do not see them in print. But I always print or answer them, so he does not get much fat off of them.

Savannah Reed, glad you received so many nice cards and letters from the cousins. You must make a good musician, as you have inherent talent, no doubt.

Linnie E. Strong, I hope you got your diploma and have entered High School.

Bernice Wiltsey, you came near having my birthday, as yours is April 21 and mine the 11th.

Vera Baker, your story was real nice. No doubt when you get grown you will be quite a writer.

Pauline Joiner, if all the letters were written as nicely as yours it would not be any trouble to read them.

Naomi Smith, you, too, write a beautiful hand. Write again and I will put your nice letter in the Corner.

Beuna Francis, I hope you may come to Asbury College some time. It is a wonderful place for young people to be educated. When they get there you can hardly drive them away, they become so attached to the place.

Virginia Westcott, I am glad to know you love Jesus. You must be true to your mother's God and meet her in heaven.

Goldie Kleinhart, you are not the only one who thinks The Herald is improving. I think the Boys and Girls' Page is also getting more interesting.

Myrtle Bray, what a beautiful letter you write, and what splendid penmanship. I know you are a business girl from the style of your letter. Next time I will publish it for our boys and girls to read.

Madeline Ball, glad you stepped into the fountain during your revival and were made whole. Be steadfast and do not let Satan get advantage of you.

Evelyn Ball, you and Madeline live in the town where Dr. Morrison first saw the light. Perhaps if you will inquire some one will show you the house.

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Ruth Vail, I have been hearing of your splendid meeting conducted by Bro. Avery.

Alice Carrico, I know you had a great time Christmas. Now that I have not been able to print your good letter you must write again.

Jane Colburn, I am glad you open school by reading the Bible. I hope laws will be passed in all of our states making it the rule to have Bible taught in our public schools. Let us hear from you again.

Orland Cundiff, it is nice to have a visit from one of our own city girls. Come around to see me some time.

Jay Williams, I think you can do great good as a nurse, and there seems to be large opportunities for such service.

Verna Poteet, write and tell us about Lincoln's monument at your town.

## Fallen Asleep

TRANSLATION OF REV. W. H. HOOPLE.

The recent translation of the Rev. William Howard Hoople, of Brooklyn, N. Y., has taken from the eastern end of the Holiness Movement, one of the most useful men it has produced in the last quarter of a century.

Bro. Hoople was born of wealthy and religious parentage, 54 years ago last July. When about 21 years of age, he was "born of the Spirit" in the Y. M. C. A. He soon became a soul winner in that branch of Christian work and continued there for some years. Being of an amiable disposition he naturally drew many people around him in winning them to God. While our brother could have moved in some of the best religious society of Brooklyn, he preferred to work for God among the more common people.

In the earlier part of his Christian life, he gave much of his time and service, in some of the Rescue Missions in New York City, especially the Florence Crittenton Home. He labored until the late hours of the night, digging "diamonds out of the rough." He was never happier than when getting souls saved to God. Race, color and creed were no barrier to this great lover of souls. He had a peculiar love for the negro race and always enjoyed "getting blessed" with them. But notwithstanding, our brother's clear conversion, and seeing souls saved under his personal labors, his heart was not fully satisfied, but longed for an experience that he did not yet possess. In his going about to various religious meetings, he would hear people testify to their receiving the Baptism with the Holy Ghost, as a second epoch in their Christian experience. This increased his hunger and thirst after full salvation.

But the late Rev. Chas. Be Vier, of Brooklyn, N. Y., had more to do than



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any other person, in getting Bro. Hoople definitely committed to the doctrine and experience of Holiness of heart as a second and distinct work of grace. These two business men in New York City would daily attend the Business Men's Noonday Prayer Meeting in the John Street M. E. Church. Here Bro. Hoople would hear the clear and ringing testimony of Brother Be Vier to full salvation, and finding this experience always kept him steady and trustful even in a financial panic, while many business men were discouraged and disheartened, Bro. Be Vier was happy in God. All this helped Bro. Hoople to continue his seeking after full salvation. After a long time of struggle, God blessedly sanctified his soul, and, although he lost it a few times, he finally got it to keep and got established in the experience, and he was one of the clearest preachers of the doctrine of holiness in our land.

The people who saw Bro. Hoople dressed like the ordinary holiness man, could hardly picture him as he was once dressed, with his high hat, gold-headed cane, diamond studs, gold cuff-buttons, gold watch and chain, checked pantaloons, etc., all of which he could easily wear in the circles of vice religious society, in which he once lived. But, thank God, as the light came to our Brother, he welcomed it and walked in it. And as the old dead leaves drop off the trees in the beginning of springtime, when the new sap begins to rise, so these things began to drop off the outward apparel of Bro. Hoople. Some of this "shedding" took place at one of the good old Silver Lake Camp Meetings, at Brakon, Vt.

Although, from the time of his conversion, he labored and won souls for God, he nevertheless had a deep conviction in his heart, that God had a special work for him to do. While attending the holiness meetings in Brooklyn, he found some had to be held in private homes, where they could worship God in the freedom of the Spirit. Our Brother, therefore, felt led of God to open up some place where God's wholly sanctified people could sing and shout to their hearts' content and have all the time needed for service; also where holiness could be spread and conserved, and where holiness conventions should be held at any time of the year, and where people could get saved and sanctified wholly, without any opposition.

In the year of 1893 he rented a place which was formerly a bar-room. Had it cleaned, furnished and opened as a "Holiness Mission." A number of the holiness people of Brooklyn gathered around him and God began to bless them. This was thirty years ago. It was here that Bro. Hoople called the writer as a co-worker with him in Brooklyn. Feeling the call was of God we responded and was with him, more or less, for many years. After nearly a year in this Mission, Bro. Hoople's father built him a church, a little distance from this Mis-

sion, on Utica Avenue. The place was opened, an all-day meeting was held, and a holiness church was organized. Bro. Hoople was ordained to the Gospel ministry and called to the pastorate of this Utica Avenue Pentecostal Tabernacle. The Rev. Dr. Levy, the holiness Baptist preacher, of Philadelphia, Pa., had charge of the ordination service, assisted by a number of holiness preachers of Brooklyn, N. Y., of different denominations. Needless to say that God put his seal upon this work. Eternity alone will tell of the numbers who were justified, sanctified, hallowed, classified, solidified, electrified and some even glorified, as a result of this dear old tabernacle which was the first church of what was later known as the "Association of Pentecostal Churches of Brooklyn."

About a year after this organization, we felt the need of opening another church, in another part of the city, when Bro. Hoople, with the assistance of Bro. Be Vier and the writer, opened an old abandoned Protestant Methodist Church, in the Eastern District, on Bedford Ave. An all-day meeting was held on Washington's Birthday, Feb. 22, 1895. The holiness people flocked and filled the church to its utmost capacity. Dr. Levy and Bro. Hoople were in charge, assisted by Dr. Alex McLean, Rev. J. Tamblin, with other holiness preachers of Brooklyn, who ordained the writer to the Gospel ministry on that memorable day! A strong holiness church was organized and the writer was called to the pastorate, of what was then known as the "Bedford Avenue Pentecostal Tabernacle." This church made a good center for the holiness forces of that Eastern district. Multitudes were saved and sanctified and built up in the most holy faith. Here Bro. Hoople poured out his money as he did later in other such churches that he organized to spread and conserve holiness. Other holiness preachers came later on, and identified themselves with this new Pentecostal Movement, such as Rev. Chas. Be Vier, Rev. H. B. Horseley, Rev. H. F. Reynolds, and Rev. H. N. Brown. After other churches were organized in Brooklyn and elsewhere the work spread throughout the East, then known as "The Association of Pentecostal Churches of America," which terminated in what is now known as the "Church of the Nazarene."

Bro. Hoople was always looked upon as the leader of this Eastern wing. While our Brother lacked in one of the characteristics of a leader, namely, not possessing that peculiar intuition, that quick and keen insight into human nature, etc., he nevertheless more than made up for that in his largeness of heart, his sympathetic spirit, his broadness of vision, his catholicity of spirit, his magnanimous and lovable disposition, that that broad and deep charity, that "thinketh no evil" and that "covereth a multitude of sins," all of which were used by God to make him the man he was, a leader among men, and a great winner of souls.

Bro. Hoople had a strong physical constitution and apparently would have lived a good many years to come, had he not been gassed while in France during the great war. This brought on other complications, which he fought hard to ward off, but all in vain. Last spring, when he again took over the pastorate of John Wesley Church of the Nazarene, he tried to gather up his old time vigor, to make this church the greatest work of his life. His slogan was "a thousand members in a year." But he soon found he was unable for the great task. His preaching and singing were too much for him. It was not long before he was laid aside. Instead of getting better he got worse. When in the early morn of September 29th, 1922, his great heart refused to beat any longer, and "the chariot of God" swung low, and "he was not, for God took him." "A great Prince had fallen in Israel." The Holiness Movement of the East has lost one of her best preachers. He was "an Israelite indeed, in whom there was no guile." We shall meet him in yonder city.

Several memorial services were held for him, among them one in connec-

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P. O. and State .....

In the Heart of the Blue Grass

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tion with the Interdenominational Holiness Fall Convention. Quite a number of preachers and laymen and lay-women spoke of the wonderful man of God who so recently left us. Some of us traveled hundreds of miles to attend that meeting and pay our last respects to our old time friend and Brother.

Farewell Brother Hoople, we will meet you at the "Eastern Gate" in the City of God, where we will "Sing the song of Moses and the Lamb."

"Servant of God, well done,

Thy glorious warfare's past;

The battle's fought, the race is won,  
And thou art crowned at last."

"He being dead yet speaketh." "I heard a voice from heaven saying unto me, Write. Blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they rest from their labors; and their works do follow them."

John Norberry.

"Keep on believing."

MARTIN.

My dear mother, who was over 79 years of age, and who had been a Christian from childhood, passed away Dec. 12, 1922. The following words express my sentiments at this time.

Life's Glorious Passing.

The shadows fall amid life's closing way,

The cord is broken—then eternal day.  
What matter the close of life's path so true,

When the task is done and Christ is with you.

Thou let me pass, as sets the sun,  
With glory-tinted face, my life work done.

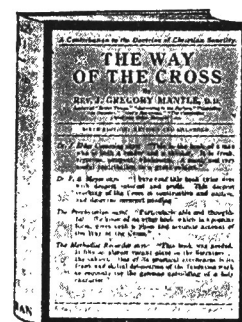
W. W. Martin.

DICKENSON.

Melissa E. Dickenson was born June 17, 1860, and departed this life Feb. 2, 1923, aged 63 years, 7 months and 15 days. She was married to J. W. Adams, July 24, 1878, their union being blessed with nine children. She was converted in August, 1885, united with the Methodist Church, 1892. She was a devoted wife and mother, and a consecrated Christian. She was confined to her room for more than a year, but bore her sufferings patiently, always thoughtful of the welfare of her family. She loved The Herald and read it as long as she could, and then would have her husband read it to her. Her sister-in-law, Mrs. George Adams.

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# Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson X.—March 11, 1923.

Subject.—Jesus in Gethsemane. Luke 22:39-48; 22:54.

Golden Text.—Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. 1 Peter 3:18.

Time.—Early in April A. D. 30.

Place.—Gethsemane.

Introduction.—We need to keep up the connection between our lessons, if we hope to have a clear knowledge of them. Following the lesson of last Sunday, the Master talked of his second coming and the signs that would immediately precede that event. Jerusalem would soon be overthrown and trampled under foot by the Gentiles, which thing came to pass in A. D. 70. He told them that Jerusalem should be "trodden down of the Gentiles, until the times of the Gentiles be fulfilled." That prophecy is being fulfilled to the letter. Some day all these words will have been fulfilled, and we shall "see the Son of man coming in a cloud with power and great glory." His words give us the upward look: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

On the heels of this teaching came the feast of unleavened bread, when in the large upper room somewhere in Jerusalem he ate the last Passover with his disciples, fulfilling forever that ceremony, and instituting the eucharist, or Lord's Supper, as we ordinarily term it. This took the place of the passover feast for Christians for all time to come. The Jews still keep the passover in a modified form, but without the paschal lamb. It is a bit strange how these old Jewish types died out when the Antitype came. There are no more high priests among the Jews since he became the High Priest of all men.

The closing moments of the last supper must have been painful to both the Master and his disciples. Never again in this age would they sit together in such a feast. They would drink the wine anew with him in the coming kingdom, but not now. His soul was sorrowful even unto death. The disciples were beginning to realize that he must die, but could not comprehend the meaning of it. Why should he be taken away from them? They did not understand the atonement that he was to make for them and for the entire race of man; although it had been foreshadowed in sacrifices for hundreds of years. But, forgive them: many are just as blind now. We read his words of comfort in John 14; but they could not understand. He prayed for them the mighty prayer recorded in John 17, which we presume was uttered in their hearing. Then leaving the upper room, they slipped out through the wicket-gate of the city, crossed the brook Cedron, and entered the garden of Gethsemane where we find them in our lesson.

The Lesson Proper.—Gethsemane seems to have been located somewhere on the Mount of Olives. Luke's words, "As he was wont," give us to understand that this was a place where Jesus often went with his little band.

It was here, perhaps, that he often slept and prayed with them. Here the band gathered for the last time. There were but eleven disciples present, Judas having gone out during the supper to make arrangements to deliver his Master to death. This alone must have greatly increased the sadness of those last hours. No doubt Jesus felt the betrayal more keenly than did the disciples. His cup was full to the brim; and the contents were more than bitter. But he must drink it, or the world must perish. Thank God, he did not fail us in that dark hour.

His suggestion to them: "Pray that ye enter not into temptation," possibly refers more directly to the terrible trials that lay just before them than to the general subject of temptation by the devil. At that particular time, no doubt, all the forces of evil at Satan's command were turned against the Master and his little company. If he could defeat the purpose of redemption, all would be his. We need at all times to pray for deliverance from temptation, but in that hour the disciples needed to do some special praying. It is a fine thing to keep in touch with souls who must pass through specially hot fires of temptation, and plead earnestly for them; for there is power in prayer.

As we study this scene in all the evangelists, we find that the Lord left eight of the disciples soon after they entered the garden, but took Peter, James and John within a stone's throw of the spot where he would pray, and requested these last to watch while he was praying. These circles about his person make us think. It is still true that only a very few live close to him. It was these three who were taken up on the mountain to witness his transfiguration. Perhaps the others could have been with him all the way, had they been spiritually ready. What circle are you living in? You may have your choice.

We find the Master on his knees as he prays. When men get desperately in earnest, they seldom stand or sit to pray, but go down on their knees, or prostrate themselves after the oriental fashion. "Remove this cup from me: nevertheless, not my will, but thine, be done." His prayer puzzles us just a bit. He did not desire to give up the work of our redemption. That is unthinkable. I may miss the meaning, but as I read, all that the Book has to say on the subject, the conviction comes over me that he did not wish to die of a broken heart in Gethsemane. Verse 44 throws some light on the problem. In the Jewish Tabernacle the high priest on the day of atonement laid his hands on the head of the second goat in the sin offering, thereby making it the bearer of the iniquity of Israel. Isaiah 53:6, says our iniquity was "laid on him." This was fulfilled literally that night in Gethsemane. God laid on him the sins of all mankind in all ages; and he was crushed till "his sweat was as it were great drops of blood falling down to the ground." Hebrews 5:7 may help us: "Who in the days of his flesh, when he had offered up

prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared." Now read the 43rd verse of the lesson: "There appeared an angel unto him from heaven, strengthening him." Putting it all together, the reverent soul feels, in a measure, the touch of agony through which his lord was passing on his way to the cross. If we felt it more keenly, we would appreciate him more deeply.

It is not strange, as some would have us believe, that the disciples were heavy with sleep during these hours of our Savior's agony: "He found them sleeping for sorrow." He seems to upbraid them when he says: "Why sleep ye? rise and pray, lest ye enter into temptation"; but as we read more deeply, we feel that his words were not rebuke, but warning. Poor fellows, their hearts were breaking. He could not help them then without doing violence to their inner natures; but he would help them a little later by begetting them again unto a living hope by his resurrection from the dead. God is careful not to give faster than we can receive; for he has unbounded respect for the autonomy of a soul.

As we leave the little suffering group for a moment, and turn our eyes towards the city, we behold a multitude, led by Judas, coming down upon them with swords, and staves, and lanterns, as if they were about to arrest the worst of criminals; and Judas betrays the Son of man with a kiss. He had sold him for thirty pieces of silver, about fifteen dollars; and now he betrays him with the token of friendship. Nothing is too low for sin.

Peter grew a bit bold in this hour and chopped off the ear of a servant of the high priest. Jesus healed the wound; but Peter's courage failed, and he fled for safety. It is interesting to read that when they led the Master into Jerusalem, and into the hall of the high priest, "Peter followed afar off." We shall see more of it next Sunday.

## NOTICE!

Rev. Jack Linn and wife will close a meeting at Star Gospel Mission, Charleston, S. C., on March 18. They have an open date immediately following that. Does anybody between that place and Wisconsin want them for meeting? If so, address Rev. Jack Linn, Oregon, Wis.

## ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council will hold its Thirteenth Annual Meeting in St. Francis Street Methodist Episcopal Church, South, Mobile, Ala., April 4-11, 1923.

The meeting will open at 8 o'clock, Wednesday evening with an inspirational service in loving remembrance of Miss Belle H. Bennett. The first business session will be at nine o'clock Thursday morning. An Executive Committee meeting will be held Wednesday afternoon and the Workers' Conference will meet during the business session of the Council Monday afternoon.

Reduced Railway rates of one and one-half fare have been secured. This, according to certificate plan, requires an attendance of 250 persons who

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N. B.—Rev. Jack Linn is the author of Good News Column which has run for years in The Herald.

have paid a normal one way fare of sixtyseven cents or more on the going trip. Tickets purchased from March 31st to April 6th will be good until April 14th if the certificate secured when ticket is purchased is properly validated. Validation dates are April 7th and 11th.

Council Headquarters will be at Hotel Cawthon, St. Francis Street. Mrs. L. P. Adams, General Chairman of Local Committee, care Adams Auto Co., Mobile, Ala., will furnish desired information concerning hotels, boarding houses, etc.

Mrs. F. F. Stephens,  
Vice President.  
Mrs. Fitzgerald S. Parker,  
Recording Secretary.

## A GOOD WORKER COMMENDED AND RECOMMENDED.

Rev. C. C. Davis, whose name has frequently appeared in the columns of The Herald, first as an evangelistic singer and later as an evangelist, is still on the firing line, having success in the revival work. He is straight and strong on the great fundamental and cardinal doctrines of the Bible, free from all fanatical taints, level-headed and a man of prayer who knows how to direct souls and lead them into pardon and purity. We recommend him to pastors and to camp meeting committees. He will come to you in the fulness of the blessing of the gospel of Christ.

Andrew Johnson.

See our great offer on page 16.



# EVANGELISTIC AND PERSONAL.

Rev. D. L. Griffin desires to assist pastors in their meetings based on conversions and the merit of work done. Address him Shreveport, La., Route 1, Box 155.

Prof. C. C. Conley, song leader of wide experience, has the month of March open for meetings. His address is 284 E. York St., Akron, Ohio.

A mistake was made in a recent issue of The Herald in saying that Rev. L. E. Williams and Harney E. Wilson were to be associated as workers. They work separately, one as preacher, the other as singer.

Rev. Theodore Hofmeister is available for dates, and may be addressed South Solon, Ohio.

On account of sickness Rev. S. C. Figg had to cancel two engagements, thus leaving him an open date until April 15. Address him, 2506 W. Oak Street, Louisville, Ky.

Rev. C. L. Wireman writes he is in the midst of a gracious revival in Covington, Ky., with seekers and finders at every service. He covets the prayers of The Herald family.

Rev. Ralph S. Griswold, Pennebog, Mich., is available for meetings for spring and summer. References if desired.

The Tormohlen Party recently closed a meeting in a suburb of Portsmouth, Ohio, in an abandoned school-house where the need was indeed great. To quote his own words: "We have frequently heard returned missionaries give descriptions of conditions in Africa and China, and we doubt whether they could be any worse than some of the conditions we found in our work in the last four weeks. Imagine a cow, few pigs, some chickens, a few cats and dogs, and eight or ten or twelve in family living under the same roof, and you have a little description of what we witnessed with our own eyes, and all within five miles of large churches with a supposed strong ministry."

Rev. Walter G. Harbin, in a note from Catlettsburg, Ky., says that "The power of God was poured out here Tuesday afternoon. That night there were over 50 at the altar. The next afternoon two hundred children and young people came seeking Jesus. At night the altar was again crowded, and practically every convert in the meeting has testified to Jesus' saving power. Please to pray for this work."

Rev. A. E. Smith reports a good meeting held at Milton, Ky., in which Rev. J. A. MacClintock did the preaching. A number were saved, some sanctified and 17 united with the church. A professed infidel sought and found the Lord. Bro. MacClintock has an open date in April which he would be glad to give any of the brethren desiring his assistance. He may be reached at Richmond, Ky. Bro. Smith heartily recommends him as a capable and earnest evangelist.

Rev. G. F. Jacobs has been busy in the Master's service, having held a number of meetings all of which re-

sulted in salvation work. He is now at Farson, Ia. He has some open dates for spring and summer, and is willing to go anywhere the Lord leads to preach full salvation. His address is University Park, Ia.

Rev. L. J. Sheldon writing of a great meeting in Gettysburg, S. D., says: "One of the greatest revivals of the northwest came to a close at the Methodist Church, Dr. H. W. Bromley and Prof. Myers having charge of the campaign. The meeting had a wonderful grip upon men and the church was revolutionized. The altar was filled night after night with men seeking God; 340 came to the altar and 239 united with the church."

## ANOTHER HOLINESS PASTOR ENTERS THE EVANGELISTIC FIELD.

The Rev. John Wesley Veal, a holiness pastor of many years standing, in the New Jersey Conference of the M. E. Church, closes his pastoral work at the close of this conference year, this spring, and enters the evangelistic field, where he feels he can reach more souls for God. Brother Veal has been true to the Wesleyan doctrine of full salvation for many years, as a "Pastor-Evangelist," in the churches he has served as pastor, and God has blessed his ministry in his many pastorates, to the saving of sinners and entire sanctifying of many souls. He has done quite a little work in the evangelistic field while in the pastorate. The camp meetings that have employed him, as well as the Church Conventions, have found in Bro. Veal "a man in whom the Spirit of God is." We commend our brother to camp meeting committees, who are looking around for a helper for 1923 camps. Churches who want a helper before the summer camps will do well to secure the services of Pastor John Wesley Veal. Every pound of this Veal belongs to God. His address till April 1st, will be Bridgeboro, N. Y., after that, Cedarville, N. Y. John Norberry.

"Keep on believing."

## ATTENTION! ILLINOIS LEAGUE PRESIDENTS!

Our goal! for the March campaign for Junior and Intermediate Epworth Leagues is set for ten new Leagues in each district. Can we do it? You know we can! All right, then, here we go. Who will be the first Senior League President in each district to send report to Conference President, "We organized a Junior or Intermediate Epworth League, or both." I'm anxious to know.

Presiding elders and pastors you are in this "campaign," in fact, the result of this campaign depends mightily on you as well as us Conference officers and Conference League Board, and we know we can depend on you for we know you love the boys and girls, and this is a work in their behalf. The boys and girls of today are the men and women of tomorrow. Shall we train them in Christian stewardship? All right then, let us organize Junior and Intermediate Epworth Leagues in March throughout the Illinois Conference.

Blessed is the Senior League who forgets not the boys and girls. As we stand now we have three Junior

and one Intermediate League in Murphysboro District, and seven Junior and one Intermediate League in the Waverly District. I wonder what the record will be April 1st. I'm listening, praying and believing for a good report.

Sincerely,  
Mrs. W. S. Wright.  
Conference President.

## CHICAGO CENTRAL DISTRICT.

We are just completing another round on the Chicago Central District. We were recently at St. David and Dunmirmilin, where Evangelist J. E. Redmon and wife were holding a good revival meeting with many souls in the fountain. We went from here to Maples Mills where Evangelist R. L. Morgan and Pastor Fritsch were pressing the battle with some victories; also in this vicinity we spent Sunday night with Rev. Wallas, pastor of the Canton church, where we had several souls claim the victory. The pastors and the good people of this vicinity are going to buy a tent for next summer's use.

We went Monday to Lomax, Ill., where we have a most encouraging little work, and dedicated a nice little chapel free from debt. Evangelist Fred McDonald has had a good revival with a great many saved and sanctified, and some fifteen or twenty joined the church. We then came to Kewanee and spent two nights with Rev. Wesley Martin and the good people; they were having considerable struggle. I am of the opinion that what they need is a red-hot revival straight from heaven. We are also arranging to buy a tent to be used up and down the Mississippi river in this section.

A part of two days during our trip we spent in that great city Peoria, Ill., where we haven't any Nazarene Church. We are lining up things for a great campaign in this city. Pray for Peoria. We then went over to Tallula holding a week-end convention with Brother Roach. Our good people in this vicinity are going to buy a tent. We have lately had a resurrection in our Virginia church. Evangelist Ural Hollenback and wife, and Evangelist Grace Edwards have held two good campaigns here. They had crowded houses with souls in the fountain. Miss Margaret Minnick has been called as pastor. We spent one night at Bethel, one of our fine country churches at Beardstown, Ill. We have lately reopened this beautiful little chapel, and have spent about \$1,200.00 in putting in a new basement and furnace. Brother Beaver is the pastor of this ideal country church and is loved by his people.

We next jumped up to Ottowa, Ill., where Evangelist James Miller was holding a good revival for Brother Ruben Marsh, one of our choice Olivet boys. Brother Marsh has a fine band of well saved people and they are headed for a Nazarene Church. We came then to Mt. Vernon, Ill., where we found Evangelist Lyman Brough in a good meeting in our new tabernacle which had been lately erected. Mt. Vernon is on the upgrade. We had fine crowds and closed with fine spirit. We came to Effingham Monday and stopped off four hours, made arrangements for a pastor and landed home that night about ten o'clock.

Next day we went out to Olivet where Dr. J. B. Chapman was assisting our good pastor and President

N. W. Sanford, in a good meeting. We had to leave and go to Chicago Convention. Our Chicago Woman's Convention of Auxiliary was a decided success. With Brother Schurman and our good people of Chicago royally entertaining us, and with the presence of Sister Fitkins, our worthy President, and Sister Creel, our good state leader in this department and many of our pastors and delegates, we had a great time, winding up with addresses from Rev. E. A. Anderson and Rev. Wm. Eckel and wife, of Japan, raising some \$5,000.00 in the offering. We spent Sunday at Olivet with Dr. Chapman. We had a good tide of salvation and fine altar services both morning and evening. Dr. Chapman preached at Georgetown in the afternoon where Brother Miller was being assisted by Evangelist B. T. Flanery.

We spent Sunday with Benton church with Brother M. R. Fitch. We were tremendously stirred as we have been traveling around over this great mining section in Southern Illinois. We have gotten up pretty close to our dear miners who belong to our several churches in that great section. We are convinced in our heart of hearts that what Southern Illinois needs worse than any other thing, is the good old-fashioned gospel, and, by God's help we are going to have 15 or 20 tent meetings in this section. We spent one night in Murphysboro where we are going to have another good church located right up in town. They are arranging for a lot. We came to Lerna and here they are making some progress; what they are planning to do will help any church, that is, put on some good revival campaigns. On our way over to next stop we got in conversation with a good Free Methodist brother who told us they wanted a Nazarene Church in their town and arranged to take Bud Robinson there and also hope to get two churches in that section.

We spent one night at Franklin where we have had a mission, organized a new church and arranged to buy a lot and put up a new place of worship. We then came to Auburn, where Brother W. G. Schurman was assisting Rev. Fred Kerst, the pastor, in a week-end convention. They are certainly headed for something great.

Here are some of our plans. We hope to have some ten or fifteen week-end conventions all over this District. Recently Rev. L. G. Milby had a great week-end convention at his church with our pastor and wound up with some seventy-five seekers and many additions to his church, with a very small expense. With many week-end conventions this spring, several great campaigns in central Illinois, our Preachers' Meeting at Springfield, Ill., March 27th to April 1st, with Dr. J. W. Goodwin, Evangelist I. G. Martin, and Bud Robinson touring district April 20 to May 20, we hope to get ready for a great tent campaign for summer months and we are getting tents lined up right along. Personally, we have the best health of our life and have gained 20 pounds since taking this new job. We have a great crowd of good people on this district and our pastors and workers are really pushing the battle and the outlook is most hopeful and encouraging. Always pray much for your humble servant.

E. O. Chalfant, Dist. Supt.  
Danville, Ill.



## EVANGELISTS' SLATES

## ADAMS, E. T.

Sardis, Ky., in March.  
Winchester, Ky., April 2 to 15 or 22.  
Open date, April 22-May 6.  
Open date, May 6-27.  
Florence, Ky., June 3-17.  
Falmouth, Ky., June 17-July 1.  
Mt. Olivet, Ky., July 1-22.  
Home address, Wilmore, Ky.

## ALLEN, HARRY S.

Nashville, Ga., March 11-25.  
Buford, Ga., April 1-16.  
Augusta, Ga., April 22-May 6.  
Vacant date, May 13-July 1.  
Vidette, Ga., July 1-15.  
Home address, 810 American Blvd., Macon, Ga.

## AYCOCK, JARRETTE.

California, Pa., March 1-10.  
Home address, Atwood, Okla.

## BAKER, M. E.

Beecher City, Ill., Feb. 22-March 11.  
Open date after March 11.  
Home address, 914 W. 28th St., Indianapolis, Ind.

## BEACOCK, GEORGE A.

Bay City, Mich., March 4-April 1.

## BENNARD, GEORGE.

Belding, Mich., March 1-18.  
Dowagiac, Mich., March 21-April 8.  
Plover, Iowa, April 12-29.  
Home address, Hermosa Beach, Cal.

## BENJAMIN, F. H.

(Song Evangelist)  
Williams, Ind., Feb. 19, indefinitely.  
Open dates March and April.  
Home address, Williams, Ind.

## BENNETT, W. G.

Columbus, Mont., Feb. 25-March 4.

## BROWN, C. C.

Reading, Pa., March 2-11.  
Home address, Kingswood, Ky.

## CAFFRAY, WILLIAM MILLER, GLADYS.

Arlington, Wash., Feb. 22-March 11.  
Eugene, Ore., March 18-April 4.  
Everett, Wash., April 8-22.  
Home address, 1754 Washington Blvd Chicago, Ill.

## CLARKE, C. S.

Quilman, Okla., Feb. 15-March 11.  
Moorland, Okla., March 18-April 1.  
Address, 810 N. Broad, Guthrie, Okla.

## CLARK, A. S.

Harris, Kan., Feb. 26-March 11.  
Wellington, Kan., March 14-20.  
Topeka, Kan., March 22-26.  
Latham, Kan., March 27-April 18.  
Open date from April 15-August 1.  
Hallsville, Tex., (Camp) Aug. 8-19.  
Canton, Okla., (camp) Aug. 22-Sept. 2.  
Home address, Winfield, Kan.

## CALLIS-GRENFELL PARTY.

Reading, Mich., Feb. 21-March 11.  
Perryville, Ky., March 18-April 1.  
Middlesboro, Ky., April 8-22.  
Maryville, Tenn., April 25-May 12.  
Home address, Box 203, Wilmore, Ky.

## COPELAND, H. E.

St. Louis, Mo., March 11-April 25.  
Chicago, Ill., March 27-April 22.

## CORNELIUS, E. M.

Upland, Ind., Feb. 25-March 18.

## CONLEY, PROF. C. C.

(Song Leader)  
March and April open.  
Home address, 284 E. York St., Akron, O.

## COX, F. W.

Colling, Mich., March 11-25.  
Cedar Rapids, Iowa, March 30-April 15.  
Indianapolis, Ind., Aug. 2-8.  
Millersburg, Ohio, Aug. 9-19.  
June, July and last 10 days in August open dates.  
Home address, Lisbon, Ohio.

## CRAMMOND, C. C.

(Song Leader)  
Perry, Mich., Feb. 27-March 11.  
Home address, 815 Allegan St., Lansing, Michigan.

## DAVIDSON, D.

(Gospel Singer)  
Open date, March 11.

## DUNAWAY, C. M.

Sebring, Ohio, Feb. 18-March 11.  
Pensacola, Fla., March 18-April 2.  
Greenville, N. C., April 4-22.  
Hattiesburg, Miss., April 29-May 13.  
Montgomery, Ala., May 14-30.  
Pineville, Ky., June 3-24.  
Akron, Ohio, June 28-July 8.  
Decatur, Ga., July 10-18.  
Wilmore, Ky., July 19-30.  
Conneautville, Pa., Aug. 2-12.  
Toronto, Ohio, (camp) Aug. 16-27.  
Home address, 216 N. Candler St., Decatur, Ga.

## EDWARDS, C. E.

Renton, Ill., Feb. 18-March 12.  
Barlow, Ky., March 12-24.  
Address, Barlow, Ky.

## EDEN, T. F. AND ETHEL.

Pensacola, Fla., March 18-April 1.  
Home address, Audubon, N. J.

ELSNER, THEO. AND WIFE.  
Grafton, W. Va., March 11-25.  
Binghamton, N. Y., April 1-15.  
Pittsburgh, Pa., April 22-May 6.

## ELLIOTT, P. F.

State Convention, March 27-31.  
Pasadena, Cal., (camp) May 25-June 4.  
Whittier, Cal., (camp) June 8-17.  
Allentown, Pa., (camp) June 29-July 8.  
Dayton, Ohio, (camp) Aug. 3-13.  
Owasso, Mich., (camp) Aug. 24-Sept. 2.

## FIGG, S. C.

Sidell, Ill., Feb. 18-March 4.  
St. Francisville, Ill., Mar. 11-Apr. 1.  
Pine Village, April 15-May 6.

## FLANERY, B. T.

Montrose, Colo., Feb. 20-March 11.  
Open date, March 14-April 22.  
Home address, Clam Falls, Wis., Rt. 2.

## FLEMING, BONA.

Temple, Texas, March 5-18.  
Ballinger, Texas, March 19-April 1.

## FOUNTAIN AND KENT.

Gainsville, Mo., March 1-17.  
Spickard, Mo., March 18-29.  
Trenton, Mo., April 1-15.  
Open date, April 18-30.  
Rothville, Mo., May 1-31.  
Home address, Green City, Mo.

## FUGETT, C. B.

Wabash, Ind., Mar. 1-11.  
Marion, Ohio, March 13-25.  
French Lick, Ind., April 1-15.  
Brown Co., Ind., (camp) Aug. 1-12.  
Foster, Ky., (camp) Aug. 15-26.  
Home address, 142 Newman St., Ashland, Ky.

## GAAR, J. E.

Parker, Ind., Feb. 18-March 11.  
Hamlin, Tex., March 22-April 1.  
Meridian, Miss., April 5-15.  
Home address, Olivet, Ill.

## GALLOWAY, H. W. AND WIFE.

W. Somerville, Mass., March 4-18.  
Home address, Elizabethtown, Ky.

## GARDNER, J. P.

Clay City, Ill., March 4-18.

## GILLEY, W. R.

Dayton, Wash., Feb. 13-March 4.

## GOSSETT AND WALLER.

(Gossett, singer, Waller, pianist)  
Nashville, Tenn., March 18-April 7.  
Litchfield, Ky., April 4-22.

## GOUTHEY, A. P.

Hamlin, Texas, March.  
Indianapolis, Ind., April.

## GREEN, JIM.

Franklin, N. C., March 4-12.  
Connolly Springs, Aug. 1-10.

## GRIFFITH, REBECCA BELLE.

Pittsburgh, Pa., March 4-18.  
Frazeyburg, Ohio, March 19-April 2.  
Home address, 814 S. Fourth St., Hamilton, Ohio.

## HAM EVANGELISTIC PARTY

Fayetteville, N. C., March.  
Jefferson, Texas, April.  
Athens, Ala., May.  
Mart, Texas, June.  
Albany, Texas, September.  
Home address, Anchorage, Ky.

## HALLMAN, W. R.

Mt. Pleasant, Iowa, Feb. 15-March 4.

## HARRIS, JACOB M.

Some open time in 1923.  
Permanent address, 1311 S. Kedzie Ave., Chicago, Ill.

## HEWSON, JOHN E.

North-head, Grand Manan, New Brunswick, Canada, Feb. 18-March 11.  
Seal Cove, Grand Manan, New Brunswick, Canada, March 12-April 1.  
Open date, April 8-July 17.  
Delanco, N. J., (camp) June 22-July 4.  
Old Orchard, Maine, July 6-15.  
Open date, July 20-30.  
Hartselle, Ala., August 2-12.  
Kearney, Neb., Aug. 16-26.  
Lacona, Iowa, Aug. 28-Sept. 9.  
Home address, 127 N. Chester Ave., Indianapolis, Ind.

## HOLLENBACK, ROY L.

Princeton, Ind., March 1-25.

## HOLLENBACK, URAL.

Hot Springs, Ark., April 6-22.  
Home address, Greenfield, Ind.

## HOBBS, E. O.

Open date, Feb. 25-March 11.  
Home address, 2503 Cornelia Court, Louisville, Ky.

## HORSLEY, OTTO.

East St. Louis, Ill., March 11-April 1.  
West Liberty, Ill., April 8-29.  
Richview, Ill., May 6-27.  
Orient, Ill., June 3-24.  
Home address, 801 W. Logan St., Marion, Illinois.

## HUFF, WM. H.

Ashland, Ore., March 13-24.  
Grants Pass, Ore., March 26-April 15.  
Eugene, Ore., April 17-29.  
Deer Creek, Okla., May 11-20.  
Arlington, Texas, May 23-27.  
Kokomo, Ind., June 1-10.  
Charleston, W. Va., June 12-24.  
Mitchell, S. D., June 29-July 8.  
Eldorado, Kan., July 13-22.

Eaton Rapids, Mich., July 26-31.  
Romeo, Mich., August 4-12.  
Alexandria, Ind., August 15-20.  
Gaines, Mich., Aug. 25-Sept. 2.

## HUNT, JOHN J.

Ionia, Mich., Feb. 25-March 11.  
Grand Rapids, Mich., March 12-25.  
Milville, N. J., April 18-25.  
Home address, Media, Pa., Rt. 3.

## JACOBS, G. F.

Open dates after March 1.  
Home address, University Park, Iowa.

## JACOBS, CHAS. A.

Hastings, Mich., Feb. 18-March 11.

## JEFFRIES, A. R.

Elkville, Ill., March 11-April 1.  
Home address, 800 Grove St., Evansville, Indiana.

## JOHNSON, ANDREW.

Snyder, Okla., Feb. 25-March 15.

## KENNEDY, PRESTON.

Plainfield, N. J., Feb. 26-March 18.  
Pittsfield, Mass., March 22-April 8.  
Schenectady, N. Y., April 11-29.

## KENNEDY, R. J. AND WIFE.

(Song Evangelists)  
Farney, Tex., March 1-16.  
Oklahoma City, Okla., March 18-April 1.  
Blossom, Tex., April 2-17.  
Celina, Tex., April 18-May 6.

## KIEFER, R. J.

Open date March 11-April 1.  
Barberton, Ohio, Mar. 18-April 8.  
Open date, April 8-29.  
Home address, 1515 Cleveland Ave., Columbus, Ohio.

## LAMANCE, W. N.

Painesville, Ohio, Feb. 23-March 20.  
Mattoon, Ill., March 25-April 17.  
Willoughby, Ohio, April 17-May 12.  
Geneva, N. Y., March 25-April 17.

## LINN, JACK AND WIFE.

Open date, March, April and May.  
Montevideo, Minn., (camp) June 1-10.  
Jamestown, N. D., June 13-24.  
Chandler, N. D., (camp) June 29-July 8.  
Stoughton, Wis., July 29-Aug. 12.  
Normal, Ill., (camp) Aug. 17-26.  
Home address, Oregon, Wis.

## LINDLEY, PAUL B.

Open date, March 11-April 8.  
Mooresville, Ind., April 15-29.  
Home address, 318 S. Ogden Ave., Columbus, Ohio.

## LITTELL, V. W. AND MARGARET.

Elkhart, Kan., Feb. 11-March 4.  
Ensign, Kan., March 8-25.  
Home address, 700 Elk St., Beatrice, Neb.

## LOVELESS, W. W.

Open dates, March and April.  
Home address, London, Ohio.

## LUDWIG, THEODORE.

Litchfield, Neb., Feb. 15-March 5.  
Kirk, Colo., March 7-25.  
Chadron, Neb., March 28-April 15.  
Kenesaw, Neb., April 18-May 6.  
Home address, 4010a, No. Grand Ave., St. Louis, Mo.

## McPHAIL, GEO. C.

Sebring, Ohio, Feb. 19-March 11.  
Home address, Sebring, Ohio.

## MAFFIN, JAMES T.

Washington, Pa., March 4-8.  
McLuney, Ohio, March 20-April 8.  
Home address, 775 York St., Marion, O.

## MAITLAND, T. F.

Spokane, Wash., March 11-April 1.  
Home address, Winfield, Kan.

## McBRIDE, J. B.

Malden, Mass., March 4-18.

## McCORD, W. W.

Sale City, Ga., (camp) July 19-29, 1923.  
Winder, Ga., July 30-Aug. 12.  
Greensboro, Ga., Aug. 13-26.  
Home address, Sale City, Ga.

## MACKEY SISTERS.

Detroit, Mich., Feb. 11-March 11.  
West Springfield, Pa., March 13-28.  
Trinway, Ohio, March 29-April 15.  
Atlanta, Ga., April 17-29.  
Atlanta, Ga., April 29-May 13.  
Home address, New Cumberland, W. Va.

## MARVIN, V. R.

Byres, Kan., March 11-25.  
Eudora, Kan., March 30-April 1.  
Home address, 537 S. St. Clair St., Wichita, Kan.

## MILLS, F. J.

Vermontville, Mich., March 11-April 1.  
Home address, Sta. A, Box 81, Lansing, Michigan.

## MILAM, D. W., AND MILLER, L. J.

Fl. Valley, Ga., March 4-18.  
Corpus Christi, Tex., March 25-April 8.  
Temple, Texas, Apr. 8-29.  
Amarillo, Tex., May 6-20.

## MINGLEDORFF, O. G.

Fayetteville, W. Va., Feb. 11-March 11.

## MILLER, JOHN.

Dayton, Ohio, Feb. 12-March 11.  
Arcanum, Ohio, April 7-22.  
Richmond, Ind., May 3-20.  
Gettysburg, Ohio, June 1-July 1.  
Home address, Verona, Ohio.

## MOLL, EARL B.

Goldsboro, N. C., March 11-April 1.  
Permanent address, Box 454, Wilmington, N. C.

## MORGAN, F. R.

Poteau, Okla., Feb. 16-March 1.  
Rogers, Ark., March 2-18.  
Some open dates after Mar. 18.  
Home address, Ada, Okla.

## NIXON, J. T.

Hendley, Neb., Feb. 18-March 11.  
Home address, 1316 Highland, Salina, Kan.

## PRATHER, S. H.

Lawrenceburg, Ky., March 19-April 1.  
Desloge, Maine, April 1-22.  
Slaughters, Mo., August 1.  
Home address, 1310 Clay St., Henderson, Ky.

## PUTNEY, F. E.

Laverne, Okla., Feb. 22-March 12.  
Oil Hill, Kan., March 15-April 2.

## QUINN, IMOGENE

Edgar, Ill., March 4-25.  
Home address, 909 N. Tuxedo, Indianapolis, Ind.

## RYLAND, WILLIAM A.

(Song Leader)  
South Bend, Ind., March 4-25.

## RENSHAW, SAMUEL B.

Open date, Feb. 25-March 17.  
Sayre, Okla., March 17-April 7.  
Home address, 4345 Trumbull Ave., Detroit, Michigan.

## RINEBARGER, C. C.

Los Angeles, Cal., March 6-11.  
San Diego, Cal., March 13-18.

## ROBERTS, T. P.

Address, Wilmore, Ky.

## ST. CLAIR, FRED

Portland, Ore., Feb. 4-March 4.  
Vancouver, Wash., March 11-April 20.  
Vidalia, Ga., May 6-June 4.  
Permanent Address, Berkeley, Cal.

## SHANK, R. A. AND MRS.

Oil City, Pa., March 5-18.  
Lindsey, Ohio, March 20-April 8.  
Winchester, Ky., April 9-22.  
Home address, 191 N. Ogden Ave., Columbus, Ohio.

## SELLE, ROBERT L.

Manchester, Okla., March 4-25.  
Home address, Winfield, Kan.

## SHELHAMER, E. E.

Sherman, Cal., March 4-18.  
Address, 5428 Walnut Hill Ave., Los Angeles, Cal.

## STONE, S. W.

Cambridge, Ohio, Feb. 22-March 11.  
Byesville, Ohio, March 13-April 1.  
Warren, Ohio, April 3-22.  
Home address, 418 So. Fern Ave., Ontario, Cal.

## SWARTHWOOD, T. A.

Purdin, Mo., March 6-24.  
Pattonsburg, Mo., March 25-April 1.  
Home address, 727 Fehr Ave., Louisville, Ky.

## THOMAS, JOHN

Manchester, N. Y., March 4-18.  
North Bangor, N. Y., March 20-April 1.  
Ogdenburg, N. Y., April 3-15.  
Newport, R. I., May 6-20.  
Wilmore, Ky., May 24-30.  
Cincinnati, Ohio, June 1-10.  
North Reading, Mass., June 22-July 4.  
Laban, Va., July 13-22.  
Permanent address, Wilmore, Ky.

## TORMOHLN EVANGELISTIC PARTY.

Newhall, W. Va., Feb. 27-March 11.  
Hartwel, W. V., March 13-25.

## TUCKER AND TURBEVILLE.

Tullahoma, Tenn., March 4-18.  
Key West, Fla., March 25-April 18.  
Home address, 2014 Nelson Ave., Memphis, Tenn.

## VANDERSALL, W. A.

Open date, March 1.

## VAYHINGER, M.

Castleton, Ind., March 5-25.  
Broad Ripple, Ind., March 26-April 15

## WHITCOMB, A. L.

Topeka, Kan., March 2-18.  
California, March 20-May 20.  
Wauweta, Neb., June 1-10.  
Home address, University Park, Iowa.

## WILSON, GUY

Elizabeth, Pa., Feb. 18-March 4.

## WILLIAMS, L. E.

Open date after March 4.  
Address, Wilmore, Ky.

## WILLIAMS, J. E.

Plymouth, Ia., March 5-18.  
Freeport, Mich., March 19-April 1.  
Olivet, Ill., April 30-May 5.  
Open date, May 6-20.  
Home address, Olivet, Ill.

## YOUNG, R. A.

Spring months open dates.  
St. Louis, Mo., June 27-July 8.  
Center Point, La., July 12-22.  
Open date, July 25-Aug. 5.  
Bivins, Tex., (camp) Aug. 10-20.  
Oakland City, Ind., Aug. 24-Sept. 2.  
Ferryville, Wis., Sept. 5-16.



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## ONTARIO, CALIFORNIA.

I began a meeting for Rev. C. E. Cornell in the Church of the Nazarene, Jan. 21st, closing Feb. 4. God met with us in converting and sanctifying power. The meeting was hindered to quite a degree on account of the incessant rains, which interfered with the attendance; but those who came were blessed, and hungry hearts sought and found the Lord. The last night of the meeting will not soon be forgotten. We preached on "The Final Rejection of the Holy Ghost," and conviction was deep and pungent, resulting in many finding their way to the altar of prayer, and most of them praying through to victory. Thank God.

Will soon be in a meeting with Rev. J. D. Cart, pastor of the Church of the Nazarene, Cypress, Cal. The blood is cleansing and the fire still burns. I say, Glory! Edward R. Kelley.

## PAGE AND ERIE.

This charge has been visited with a very gracious revival of old-time religion. Three weeks at the latter, and two at the former place, has resulted in half a hundred souls being saved, reclaimed, or sanctified wholly. The pastors expect a substantial increase in church membership, yet, the largest benefit has come to the churches, by the way of an increase in holy joy and efficiency in service. The men of both congregations have formed prayer bands, for mutual helpfulness, and

soul-winning activities. These points are both adjacent to the Absaraka Camp, and it is believed that these meetings will contribute much to the attendance, and efficiency, of the coming camp meeting. Rev. Colvin, of the Presbyterian Church, and Sage, of the Methodist Church, are brothers beloved, and worked in perfect harmony. They were assisted by Rev. H. E. Copeland, of St. Louis, Mo., who proved himself to be "a workman who needeth not to be ashamed, rightly dividing the word of truth!" The Gospel of Jesus Christ is still the power of God unto salvation, when dispensed by Spirit-filled men.

## REVIVAL AT SPRINGPORT, MICHIGAN.

A revival which began with a watch night service and ran for four weeks came to a close the evening of January 28, with over forty seekers at the altar. The last service was a meeting full of power when every one was under conviction and sixteen bowed at the altar, among whom were one of the leading society women in town, the depot agent and the undertaker, and surrendering themselves gave allegiance to Jesus Christ.

District Superintendent, Rev. F. H. Clapp, opened the revival with two sermons on the evening of December 31. Dr. Clapp was with us the following week giving very helpful and inspiring sermons. On the second week Mr. Clyde Van Patten, of Detroit, a very earnest and able leader in song, came to help us and stayed to the close of the revival. The work of Bro. Van Patten with the children was of a very high quality. He organized a chorus choir of young people which helped in the evening meetings. He also practiced the children after school and each week, on Friday evening gave a "Booster's" program in which the children rendered a half hour song service.

One of God's handmaidens, Miss Daisy Hudson, of Buenos Aires, Argentine, South America, was with us to preach the gospel the last week. Miss Hudson is a woman of unusual preaching ability, and has a remarkable grasp upon the saving truths of the Bible. The young people like her and the older people are blessed under her ministry. Personally, I desire to say that no pastor or committee desiring her services need have any uneasiness with reference to her ability, her high Christian character and her womanly conduct.

Miss Hudson has been in the states about one year. She has already held several other successful revivals, and is available for revival or camp meeting work. She lives and preaches the experience and life of holiness, and cannot help but be a valuable asset to the holiness cause of our country. Her address is Grand Blane, Mich.

R. C. Millard, Pastor.

## MANY SEEK THE LORD.

On January 28th we closed a great meeting with the Wesleyan Methodists at Marion, Ohio, lasting sixteen days; 106 bowed at the altar and most all were either saved or sanctified. The seekers ranged from children up to old gray-headed people. Among the trophies captured for the Lord was one cultured Catholic lady who was saved, sanctified and healed. She had taught several years in a

Convent and her brother is a Catholic Priest. She renounced the whole thing. The "flu" broke out and hindered much, nevertheless the meeting ended up with a high tide, there being 14 at the altar the last service and all prayed through but two. This was our third meeting with these dear people. Bros. James Siders, the pastor, and Harry Armstrong, song leader, certainly stood by us faithfully. Several ministers from over the city attended. We secured twelve yearly subscribers for The Pentecostal Herald besides some subscribers for other papers.

We are compelled to cancel our next meeting at Monticello, Ky., Feb. 9-25, but hope to be able to fill our engagement at Howard, Pa., March 1-18. Will you pray that God will touch my "flu-shot" body? Will be glad to hear from anyone desiring a date for either church or camp meeting.

W. W. Loveless,  
London, Ohio.

## BROTHER VANDERSALL'S ITINERARY.

It has been some time since we reported but we have not been idle. The time has been taken up largely laying track, waiting upon God, refraining and finding out where God wanted us to go.

Our first stop was at Lima, Ohio, with our good friend Rev. E. T. Bowdle. The opportunities there are very great with a large band of loyal holiness folks. From there we went to Portland, Geneva, Berne and Decatur, Indiana. Although our time was short the Lord helped us so that we did not lose any time. We spent one night at the Calvary Church (Evangelical) near Decatur. We were at the home of Brother C. C. Miller, who passed away some time ago. Our heart was greatly pained as we prayed with the bereaved widow and small children.

Our next stop was at Marion, Ind., where we met Brother and Sister Bush at the Marion Wesleyan College. They are fine folks whom God has sent there from Pequot, Minn. We were also glad to meet President Leedy, who formerly was connected with Central Holiness University, at Oskaloosa, Iowa. Dr. Huffman, formerly from Bluffton, Ohio, is teaching Theology. He is surely a fine specimen of a Christian gentleman.

We had never met the pastor, Rev. Dodd, but he speedily gave us a note of welcome. We shall not soon forget how we enjoyed preaching to the students and congregation on Sunday night. The Lord was there. They have a fine quality of students, an able body of teachers and we believe are doing a good work.

Janesville, Ill., where we had been for two camp meetings, we were pleased to meet Brother and Sister Grafton, the Butlers and Sister Sims who is on fire for God and souls. Our time was short, so we gave them two services in the Free Methodist Church.

From there we hastened to Shickley, Neb., where we are now holding forth. The meeting has started well and we are looking for a time of salvation. The enemy is strong, but our God is able and Jesus is mighty to save. Pray that God may keep us under the anointing of the Holy Ghost. We are open for calls anywhere March 1st, if God wills; hope to go westward. Address us at Findlay, Ohio.

W. Austin Vandersall.

Practical Spiritual Illustrative

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